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REV. JAMES K. GUTHEIM,
in 1872.

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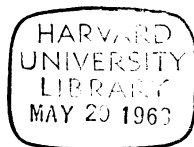
Jubilee Souvenir
of
TEMPLE SINAI
1872-1922

Compiled by
Rabbi MAX. HELLER

New Orleans 1922

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Dedicated to the Memory
of
Rabbi James Koppel Gutheim

whose sincere faith and fatherly personality
were the invisible cornerstones
of Congregation Temple Sinai

FOREWORD.



THE history of a congregation during the first half century of its existence is interesting, mainly, to its members who take pride in what their fathers built up and cherish a loyal attachment for their religious home; but the activities of a congregation, besides furnishing an index of the prevailing religious status, are likely to affect the welfare and progress of its Jewish community and to figure in the spiritual, social and civic work of the general community.

In presenting the outlines of the history of Congregation Temple Sinai an introduction is called for, dealing with the preceding chronicles of the Jewish community of New Orleans. Partly, the life of a congregation can only be understood out of its origins and antecedents, in connection with the communal life around it; partly it happens that hitherto no one has taken the trouble of putting together the main events in the early career of New Orleans Jewry where they might be conveniently accessible to the casual searcher.

In the history of our country there is no chapter more romantic than the story of Louisiana, from its age of discovery, through Spanish and French regimes, down to our day. In the history of the Jews of New Orleans, too, the unexpected, the fanciful and the unique is by no means lacking. It tells the noble story of the first of American Jewish philanthropists, Judah Touro; it records the phenomenal career of another Judah, the "brains of the confederacy"; it has to do with the American pianist and the American actress who were first to win triumphs in Europe; it passingly refers to a Jewess who became the reigning princess of Monaco.

II

New Orleans Jews published the first German¹ and one of the first French² papers issued in the city; here was organized the only Jewish society for the special purpose of Foreign Missions; here also was made the first attempt, in this country, to build up an agricultural colony for Russian Jewish immigrants.

Other interesting facts, no doubt, could be unearthed in local and other archives by any one who might command the time, patience and detective ingenuity to hunt down such items, now buried in mortgage offices, newspaper files and among other public and private records. The writer has been able to devote no more than one brief summer to the gathering of such data as could be gleaned from readily accessible sources. He, therefore, lays claim to neither completeness nor accuracy.

In his pleasant task he has been greatly aided by the expert guidance and generous help of Mr. A. S. Freidus, the obliging head of the Jewish department in the New York Public Library; he has also had the appreciated assistance of Rabbi Elihu Starrels.

A congregational history can gather, at best, only surface facts. The building of temples, the holding of services, the organizing of schools and auxiliary societies, all these are mere indications that the desire for religious exercise, the need of religious instruction are present. These outward signs are easy enough to assemble. Far harder would it be to read, from these and other symptoms, with just what growing or lessening depth and power the currents of religious feeling are swaying the spirits of each generation: Man looketh on the face, God looketh into the heart.

III

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I

PIIONEER TIMES

There can be little doubt but that among the first settlers of Louisiana and New Orleans there were Jews; wherever, in any continent, records of pioneering are examined, stray Jews are found among the earliest of adventurous spirits. Louisiana, however, was prevented, in its early days, from harboring a Jewish population such as existed in the states of New York, Pennsylvania, Virginia, South Carolina and Georgia, because, in the place of their liberal constitutions, it had to contend with Bienville's Black Code (issued March, 1724) whose first article decreed the expulsion of Jews from the colony. ✓

While this article was in complete accord with Article 3, which declared that the Roman Catholic religion was the only religious creed which would be tolerated in Louisiana, both of these clauses seem "strangely irrelevant" in a code "containing all the legislation applicable to slaves".¹ In passing, it might be recalled that this anti-Jewish slave code decrees capital punishment (Article 27) for a slave who has inflicted a bruise upon his master or any of his master's family and has many a lesson in humanity to learn from Jewish law, biblical and talmudical, and Jewish practice. Such as it was, however, "it remained in force until after the cession of Louisiana by Spain to France, and by France to the United States."²

Yet Judah Touro came to New Orleans in 1803 and

One

had been, no doubt, preceded by others. There is mention of "two Spaniards, Mendez and Solis"³ in connection with early attempts at sugar-making. Bernard Gratz of Philadelphia has various business dealings with New Orleans, but none with Jews.⁴ Ezekiel Salomon, son of the patriot Haym Salomon, died in New Orleans, as Governor of the United States Branch Bank, in 1821.⁵ The North American Review of July, 1826, quotes Isaac Harby of Charleston, as giving Louisiana 100 Jews out of an (approximated) maximum of 6,000 Jews residing in the United States.

In Mobile there are said to have been Jews as early as the eighteenth century⁶; yet the first strictly Jewish marriage dates at late as 1847. In Louisiana there is record of a marriage as early as June 2nd, 1828⁷ and of an interment in the Jackson Avenue cemetery⁸ of New Orleans, June 28th, 1828.⁹ A resolution¹⁰ upon the death of Jacob C. Solis in 1830 describes him as the first founder of "the New Orleans congregation".

The first assembly of Jewish people for organization is mentioned, in a letter of Mr. Gutheim to the Asmonean,¹¹ as having taken place in 1824 and consisted of twelve people. Judah P. Benjamin and Henry M. Hyams (Lieutenant Governor of Louisiana 1859-60) moved to New Orleans in 1828.¹²

The first congregation of Cincinnati whose initial service took place in 1819, appointed, in 1826, a special committee to solicit "from the prosperous community of New Orleans," which committee seems to have met with some success. In a letter addressed to the Jewish congregation

**Cincinnati and
New Orleans**

Two

of Charleston,¹³ the Cincinnatians claimed, pleading for a permanent religious home, that "it is well known how easy of access we are to New Orleans and we are well informed that, had we a synagogue here, hundreds from that city who now know and see nothing of their religion, would frequently attend here during the holidays."

The Cincinnatians' casual charge as to their New Orleans brethren "knowing and seeing nothing of their religion" is rather lengthily and spiritedly seconded by a correspondent of the *Allgemeine Zeitung des Judentums*,¹⁴ Dr. M. Wiener, who claims to have devoted several years to travel on the American continent, from Canada to Cape Horn, and to be distinguished above other writers by the "unvarnished truth and conscientious faithfulness of his methods of presentation."

According to this rather vehement witness, New Orleans Judaism, in the fifth decade of the nineteenth century, presented appalling conditions, even though he found the political atmosphere at the time so liberal that a Jewish Whig candidate for the legislature secured almost unanimous election, after he had been attacked, by placards, on the score of his faith.

According to Dr. Wiener, New Orleans had, then, no less than 700 families (a manifest exaggeration) of which only four households abstained from forbidden food and only two observed the Sabbath religiously. The "rabbi," a Mr. Markes, is also captain of a fire engine company and actor at the American theatre. On Purim the book of Esther is not read, the "rabbi" being busy at the engine. When, on New Year Day, a conscientious member ven-

**Fireman, Actor,
Rabbi**

1842

tures to dispute the "Rabbi's" fitness to officiate, the latter invokes the author of Christianity, as he pounds the prayer-desk in his fury.

His departed predecessor, a Hollander by birth (died around 1836), was married to a Catholic who was barely prevented from putting a crucifix into his coffin; on the Day of Atonement the fire-man-actor-rabbi informs his congregation that fasting on such a day is execrable nonsense.

That there was, among the early Jewish ministry of New Orleans, a Mr. Jacobs, who had married a Catholic and was buried at a Catholic cemetery is trustworthily testified to by his (Catholic) descendants who still possess a letter to Adolph Crémieux (relative to Abbe Grégoire) addressed to their ancestor; how much else of the highly colored picture may correspond to actual fact it is not easy, at this distance, to verify.

At any rate, the New Orleans community can hardly have counted 700 families around 1842.¹⁵ In 1843¹⁶ an appeal is issued, dated August 28th,¹⁷ signed by Benjamin Florance and Alexander Philips, asking aid for the building of "a suitable place of worship" as "the Israelites of New Orleans are rapidly increasing and amount to about 125 families". An effort seems to have been made, largely under the auspices of Portuguese leaders, to unite all New Orleans Jewry in one synagogue; in all probability the German element represented numbers, the Portuguese a higher grade of assimilation. In 1849 the German congregation has 200 members,¹⁸ in 1850 the Portuguese counts only 40.¹⁹

That this effort in the direction of union did not succeed becomes evident, first, when in 1846, "finding it impracticable to unite all Israelites of New Orleans in one congregation," a number of gentlemen resolve to establish a congregation with Portuguese ritual which organizes, August 21st, under the name of "Nefuzote Yehudah" with thirty-four signers, G. Kursheedt, President; H. Florance, Vice-President; J. Rodriguez, Treasurer; D. C. Labatt, Secretary, buys land for a burial place and becomes incorporated.²⁰

In the ensuing year, 1847, the German congregation advertises²¹ for a Chazan and Shochet: "a gentleman of good moral and religious character who can give a good English discourse, is well versed in the Holy Tongue and capable of giving instruction in the same."

In 1848 Rev. James K. Gutheim, then ministering at Cincinnati, is elected at a much larger compensation than the one offered in the advertisement²²; under his guidance the congregation rapidly increases to a membership of some 200.²³

II

BUILDING SYNAGOGUES.

In 1850 Judah Touro, unsolicited, presents "to his brothers of the Portuguese Minhag" the church, corner Canal and Bourbon, which had belonged to the Episcopalians (Dr. S. L. Hawkes, Rector) and had been thoroughly renovated at his charge. The new synagogue, ministered to by Rev. N. M. Nathan,¹ was consecrated April 18th, 1850, by Revs. Nathan and Gutheim, Isaac Leaser taking part

in the ceremonies by Touro's special invitation; in 1851 a school house is added by Mr. Touro.

Meantime the German congregation (Mr. Gutheim preached in German and English) had not been idle. It had been worshipping in an old building with poor acoustics for five years; this building was now demolished; July 22nd, 1850, witnessed the laying of the cornerstone; the dedication,² by the ministers of German and Portuguese congregations, March 5th, 1850, was graced with an organ and attended by a number of Protestant ministers.³

While the congregation had been homeless it had first rented from the Citizens' Bank⁴ the dining room of the St. Louis Hotel which was refitted for Jewish worship; upon the destruction of the St. Charles Hotel, it had been forced to move and had accepted the hospitality of the new Portuguese synagogue, Mr. Gutheim preaching at the first union service, upon the invitation of his colleague.⁵

If we are to believe the enthusiastic report of Isaac Leeson, the Jews of New Orleans now possessed, in their synagogues, "two of the best buildings in that city."⁶

Other congregations arose, in due time, in obedience to ritual preferences and local needs. In 1848 it is reported from Lafayette City, La., that "forty families who were formerly compelled to attend synagogue in New Orleans, at a distance of two miles from the center of Lafayette are considering the purchase of ground for a synagogue"; on November 4th they elect officers and adopt the German ritual.⁷ In 1852 Isaac Leeson (to whom, in appreciation of his sermon, a snuff box is presented⁸) finds them, with a membership of thirty, on the second floor of a

building, corner Seventh and Tchoupitoulas; in 1854 Mr. Gutheim preaches the consecration sermon in a frame building, corner Fulton and St. Mary street, costing \$2,400, formerly occupied by a Methodist society, the dimensions of the lot, "surrounded by fine shade trees," being fifty feet by a hundred and twenty feet, those of the house forty feet by forty-four feet. The congregation which is said to have been in existence, then, for six years and in possession of its own burial ground, plans to replace the structure with a brick building, as soon as it is out of debt. By way of anticipation we may add that, thirteen years later, on Friday, April 5, 1857, the congregation dedicated its Jackson Avenue synagogue, the Rev. Henry S. Jacobs preaching the sermon.⁹

The youngest of the four congregations which preceded the Civil War was Temime Derech, known as the Polish congregation. It was founded in the winter (Tebeth) of 1857. Starting with ten members, it increased to 35, rented a hall in the Louisiana College,¹⁰ bought and laid out (1864) a large burial ground.¹¹

The Portuguese congregation remained only seven years at the corner of Canal and Bourbon, which had come to be "in the heart of business"; selling its property for some \$70,000, it transferred the old corner-stone to the new location, Carondelet near Julia, on May 5, 1856, and dedicated, on April 7, 1857, a synagogue which is claimed to have been, externally and internally, "an exact counterpart"¹² of the former synagogue and was pronounced by Isaac Leeser as "probably the most costly Jewish place of worship in the country."¹³

III

ORGANIZING FOR CHARITY AND EDUCATION.

Congregational development is generally preceded by the purchase of burial-grounds and almost as often preceded, or else accompanied, by the organization of benevolent societies. Around 1844 "before yet a synagogue was built,"¹ the Hebrew Benevolent Society was founded; the work of this society derived its principal support from annual balls which were attended by wealth and fashion, also by "distinguished citizens, dignitaries of the state."² At one time there seem to have been two benevolent societies so that in 1847 (March 2)³ a conflict arose between their annual balls.⁴ The Ladies' Hebrew Benevolent Society was started in 1847. In 1851 there is mention of a Society for Love and Benevolence,⁵ (the officers bearing Portuguese names) "to aid in case of illness and to attend to burials"; there is also an "Israelites' Society for the Relief of the Sick and Poor of New Orleans"; both of these latter, in all probability, were intended to meet the exigencies created by epidemics.

An epochal date in the history of New Orleans communal work was November 25, 1854⁶ when Joseph Simon, President of the Hebrew Benevolent Society, (J. K. Gutheim, Vice-President; Joseph Magner, Secretary) called a mass meeting at the old Masonic Hall for the purpose of creating a home for widows and orphans. The following year, August 7th,⁷ the cornerstone of the asylum was laid; at the dedication, January 8, 1856, the address was delivered by "a promising young lawyer" just graduated, Ben-

The Jewish Home

Eight

jamin F. Jonas, subsequently U. S. Senator. It speaks well for the spirit of the times that the enterprise had the assistance of the Louisiana legislature⁸ (1856) to the extent of \$6,000 which were applied to extinguishing the debt on the building.⁹ An article in the Delta gives an interesting account of the instruction which the orphans receive in the Home, in English branches, as also in sewing, embroidering and fancy work from 8 a.m. to 5 p.m., with a brief recess, Saturdays, Sundays and evenings being free.¹⁰

This important communal undertaking had been preceded by a private act of benevolence when, in 1852, Judah Touro bought the Paulding estate and placed Dr. Joseph Bensadon in charge, to use the building for hospital purposes.¹¹ Two years later, upon the death of the noble philanthropist, the hospital was leased for five years to Dr. Bensadon by the community to whom it had been bequeathed, "on condition that he receive all Jewish patients and provide them with permitted food."¹²

A strikingly unique organization, born about this time, was the Hebrew Foreign Mission Society. The Jewish periodicals of the day, especially Isaac Leeser's *Occident*,¹³ were very much concerned over the fate of outlying branches of Jewry; the Jews of China, in particular, were said to be in dire need of aid from their Western brothers. In Europe N. M. Adler, Chief Rabbi of the British Empire, and Zachariah Frankel, subsequently President of the Breslau Seminary, had appealed on behalf of the Chinese Jews; the movement for their relief had been responded to by communities like Mobile¹⁴ and Atlanta. The enthusiasm even rose to the point when an eminent rabbi-

journalist in San Francisco, Dr. Julius Eckmann, (a classmate, in Muenster, of Rabbi Gutheim) offered his services (1860) as missionary, to visit the Chinese remnant.¹⁵

New Orleans seems to have been, probably under Mr. Gutheim's inspiration, seconded by Judah Touro, the only community which went to the length of founding, in 1853, a Hebrew Foreign Mission Society¹⁶ "for the amelioration of the spiritual, social and political conditions of Israelites in foreign lands"; colonization was to follow later on.¹⁷ In 1855 we are told that "as yet it has produced no practical effect." In 1857 a New Orleans correspondent reports a meeting of the board which resolved "to forward Dr. Adler \$500, to be expended by him in educating two Chinese young men." Meantime the society which had been started with a donation from Judah Touro had been remembered with \$5,000 in his will.¹⁸

The last we hear of it is during I. J. Benjamin's visit to New Orleans. Benjamin II, as he was fond of calling himself (as successor to the famous mediaeval traveller, Benjamin of Tudela), coming to New Orleans a short time before the war, seems to have created a favorable impression at first, so that the Mission Society which, he claims, had then a membership of 17 with a capital of \$10,000, promised him a subvention of \$300 a year for three years¹⁹; this promise, however (according to his report), was cancelled when he began interfering with a controversy which then raged as to the propriety, consistently with Jewish tradition and practice, of erecting a public monument to Judah Touro.²⁰

It was the outbreak of the war, rather than the adverse answers received from European rabbis (N. M. Adler, S.

The Monument Controversy R. Hirsch, J. L. Rappaport, Z. Frankel²¹ by Rabbi Gutheim, Acting President of the Touro Monument Society (Jos. Magner, Secretary), which settled the monument controversy, but which also, in all probability, disposed, in due time, of the funds of the only Jewish Mission Society, as it did of other public and private funds in occupied territory.²²

Perhaps in New Orleans, even more than elsewhere, owing to the ordeals of Federal occupation and the prolonged throes of the reconstruction era,

Federal Occupation the Civil War marks a sharp dividing line.

In congregational life, as we shall see, it created deep disturbances; the charitable institutions,—though the yellow fever was in almost complete abeyance—must have had a hard struggle; socially and in individual relationships there must have been a keen accentuation of differences. One rabbi, the minister of the German congregation, Rev. Dr. Bernard Illowy, is on terms of friendship with Gen. N. P. Banks, the commander of the troops of occupation, and delivers a sermon on Abraham Lincoln (as does Col. P. J. Joachimsen of New York, at the Polish synagogue)²³; the minister of the Portuguese synagogue, Rabbi Gutheim, refusing to take the oath of allegiance, retreats with his family to the privations of “the Confederacy”.

Before we proceed beyond this historic watershed, it is instructive to turn from institutional records to individual careers; the distinguished names of a community, even those of the unaffiliated, are significant, at least as landmarks, whether of contemporary culture or of racial potentiality.



JUDAH TOURO,
The Patriot-Philanthropist.

IV

OUTSTANDING PERSONALITIES.

In the history of American Jewry no name shines with a purer luster than that of Judah Touro; two-thirds of his life were passed in New Orleans. **The Pathos of Loneliness** A certain pathos is bound up with his personality, a personality of strange habits, modest reserve and a strong taste for retirement. There were virtually no Jews in New Orleans when he came in 1803, with the "Black Code" still in force; his most intimate associations seem, almost throughout his life, to have been with non-Jews, among whom he met with devoted friendship. Yet he, the son of a pious Chazan, deeply attached to his brother in distant Boston, reared, after his father's death,¹ at the home of his uncle, Michael Moses Hays (where he is said to have fallen in love with a cousin, but failed to gain his uncle's consent) he, the lonely bachelor, living in a modest apartment,² guiding large enterprises from a small corner in an office, must have yearned, now and then, for the venerably poetic religious symbols and the atmosphere, redolent of historical associations, that had formed the environment of his early years.

In New Orleans he was one of four bachelors, all of whom lived to a high old age, who were said to own, between them, one-eighth of the real estate of the city. Like the other three, he **An Eccentric Bachelor** was eccentric; he never left New Orleans for one day, except to go to the battlefield of Chalmette; he would never ride in a carriage after his brother had met with a carriage accident; he never once visited any of the fine ships³ that served his business.⁴ He is de-

Thirtzen

scribed⁵ as "not a man of brilliant mind; on the contrary, he was slow and not given to bursts of enthusiasm, as little as he was fond of hazardous speculation and he used to say that he could only be said to have saved a fortune by strict economy, where others had spent one by their liberal expenditures. But his saving was not parsimony; only that he had no taste for the wasteful outlay of means on enjoyments which he had no relish for. He had thus the best wines always by him, without drinking them himself; his table, whatever delicacies it bore, had only plain and simple food for him." Of his business methods another friend⁶ tells us that "the most tempting opportunities of gain from the shattered fortunes which were floating around never caused him, in a single instance, to swerve from the path of plain, straightforward, simple, unbending rectitude."

He was an ardent and sincere patriot. He marched to the battle of New Orleans as inspector of ammunition⁷; a cannon ball having torn a large piece of flesh from his thigh⁸, he was left as lifeless upon the battle-field and only rescued by his friend, Rezin David Shepherd, who nursed him⁹ in his own house for a year, the patient having to lie on his face many months and remaining slightly lame for the rest of his life.

A notable act of Judah Touro's public spirit was his donation of \$10,000 for the completion of the Bunker Hill Monument; his liberality gave rise to the well-known stanza about "Amos and Judah, Patriarch and Prophet" and was recognized on the tablet of the monument by an inscription prepared by John Quincy Adams, Daniel Webster, Joseph Story, Edward Everett and Franklin Dexter.¹⁰

Fourteen

While the Jewish community was small and obscure, Judah Touro's deep religious temperament was shown in his enlightened generosity to his friend
"Parson" Clapp "Parson" Clapp. Rev. Theodore Clapp whose "Recollections During Thirty-Five Years of Residence" throw much interesting light on New Orleans conditions of the first half of the nineteenth century, was a fine example of the temperamental liberal who is also deeply religious and genuinely humane. Though he left the Presbyterian church a heretic, attaching himself first to the Congregationalists, then to the Universalists, he is probably not too self-complacent when he reports¹¹ that "it was a usual saying among my orthodox friends that the merchants and planters who came to New Orleans during the healthy months to transact business never left the city without going 'to the American theatre, the French opera and Parson Clapp's church'."

It is characteristic of Clapp's religious attitude that he quotes¹² with cordial indorsement the saying attributed to Dr. Chalmers, the great leader of religious secession in Scotland, that "all right-hearted persons are pious in the sight of God, whether Hebrew, Christian, Pagan or Deistical in regard to mere creed or abstract opinion," a saying which bears a striking resemblance to the old Tosefta principle which teaches that: "The pious of all nations have a share in (the blessings of) the world to come." Mr. Clapp often heard Mr. Touro say that "though an Israelite to the bottom of his soul, it would give him sincere pleasure to see all the churches flourishing in their respective ways and that he was heartily sorry that they did not more generally fraternize with, love and help each other."

Judah Touro proved the sincerity of these broad sentiments by rescuing his friend's church from debt. It was known as the First Congregational Church and situated on the present site of the Western Union building. When Touro heard that the efforts of the congregation to cancel its heavy mortgage had proved inadequate, he prevented foreclosure by providing the needed sum; he never called his loan, but gave further assistance, befriending, to the end, the minister who had his confidence and admiration.

It was pathetic, under these circumstances, that Judah Touro should not have been able "to fulfill his wish for a place to perform his devotions" until he had reached the age of seventy-six. The day of the consecration of the first Touro synagogue, claimed Rabbi Gutheim at the dedication of the second edifice, "was the proudest day in his life"; he became a regular attendant after his inconspicuous fashion; "this gentleman," declares Clapp,¹³ "was the humblest man whom I have ever been acquainted with."¹⁴

"He died in his eightieth year, having been confined to his bed about ten days... during the days of his apparent unconsciousness the Shema was often recited to him and very frequently he appeared to recognize the sacred sounds and to take part in the solemn exercises."¹⁵

The funeral, the New Orleans Bee reports, was, by his directions, marked with the utmost simplicity. "No invitations were issued" (referring, probably, to the Creole custom of nailing black-bordered notices to the posts); the offered military escort was declined, no regular pall-bearers were appointed; "the coffin was destitute of all ornaments and trappings; yet the funeral train was immense, every carriage in the city was engaged."

Sixteen

There was a far more elaborate funeral¹⁶ at Newport whither the body was transported. In the meantime the will of Judah Touro,¹⁷ a most notable instrument, had been published; it disposed of a large fortune in a manner which bore out the loyalty of the decedent's friendships and the catholicity of his interests.

**A Unique
Testament**

To sum up briefly its numerous provisions, it bequeathed to individuals, other than the residuary legatee, \$75,000; to Catholic, Protestant, and unsectarian causes (including \$80,000 for an alms-house)¹⁸ \$115,000; to unsectarian institutions in New England, named in his brother's will, \$20,000; to the city of Newport, for park and library, \$13,000.

To Jewish congregations (New Orleans, Boston, Hartford, New Haven, New York, Baltimore, Richmond, Charleston, Mobile, Savannah, Montgomery, Memphis, Louisville, Cincinnati, Cleveland, St. Louis, Buffalo, Albany, Newport), to the last also for minister and cemetery, \$75,000.

To Jewish benevolent societies (New Orleans, New York and Philadelphia), \$41,000; for Jewish education (New York, Cincinnati and Philadelphia), \$24,000; to the "Hebrew Foreign Mission Society," \$5,000; for various causes in Palestine, \$60,000.

It is worth noting, after one surveys the wide and varied scope of this beneficence, that the will devotes to Jewish work \$205,000, to Christian and unsectarian causes, \$148,000.

The residuary legatee was Rezin D. Shepherd, who planned to devote his legacy, some two to three hundred

thousand dollars, to "the improvement of Canal Street and the establishing of almshouses."

The funeral at Newport, conducted by Rabbi Gutheim who escorted the remains, assumed the proportions of a national tribute.¹⁹ While, for some fifty years, no Jew had lived in Newport to take charge of the synagogue, it was found in sufficient repair for a public obsequy. Eleven congregations and six benevolent societies were represented by delegates, about one hundred and fifty people coming for the purpose; seven ministers officiated, among them Leaser, Raphall and Isaacs. The city of Newport, through its authorities,²⁰ provided for the comfort of the delegates and was represented at the obsequies; a little earth from the Holy Land, a present from a Christian friend, was placed into the coffin. Over the grave Mr. Shepherd²¹ erected a granite obelisk with Hebrew inscriptions and with this epitaph:

The last of his name
He inscribed it in the Book of Philanthropy
To be remembered forever.

By resolution of the Portuguese congregation the anniversary of his death, January 18 (1854), was to be marked by special prayer.

* * * * *

The life and personality of Judah Touro have been treated at some length, largely because, as yet, there exists no adequate biography, though there exists a German novel on his life by M. Wasserman and at least two devoted admirers have been diligently gathering the materials for an authoritative biography. The other eminent Judah who adorns the chronicles of New Orleans, Judah P.

**An Adequate
Biography**

Eighteen

Benjamin, has been more fortunate; his biography, by Dr. Pierce Butler (in the series of American Crisis Biographies), gives a careful and complete account of that brilliant career in two continents, a presentation unmarred by objectionable pre-possessions, much less by racial or religious prejudices.

In the present connection our interest is limited chiefly to the Jewish aspects. The brilliant jurist, statesman and writer probably never belonged to a Jewish (or any other) congregation. He had so little contact with the Jewish community that he seems barely to have known Judah Touro, though both were prominent in the same city for almost thirty-seven years; his intercourse, outside of his immediate relatives, was with non-Jews; while he was proud of his Jewish descent, his adult years seem to have known little of sectarian beliefs, though he was not without religious convictions.²²

There is about his life something of that flavor of oriental fairy-tale which attaches to the rise of another Benjamin, of Carlyle's Dizzy. It is not pure coincidence that both of these exotic types should, somehow, stand godfather to that grandiloquent retort which contrasts our prophets and psalmists over against the swine-herding barbarians of the Teutonic forest.

It was a career not easy to sum up in a few sentences. Coming to New Orleans at the age of seventeen, with less than five dollars in his pocket, unable to finish a course at Yale, he coaches pupils while learning law; at the age of twenty-one he marries one of these pupils, a Creole girl, beautiful, witty, accomplished, a devout and ardent Catholic.²³ He rapidly mounts to undisputed preeminence

at a bar which numbered such men as Mazureau, Grymes, Randell Hunt, Christian Roselius, Pierre Soulé and other giants²⁴; retires for a time, owing to eye trouble,²⁵ to sugar-planting, rises, by swift stages of political preferment, to the U. S. Senate (1852) where he is declared by Charles Sumner²⁶ "the most brilliant orator in the United States."

To touch briefly upon his career during the Civil War, it is but necessary to recall his swift passing from the position of Attorney-General in the Confederate cabinet to that of Secretary of War, finally to that of Secretary of State, of President Davis' chief and confidential adviser. In the ghastly dissolution of the Lost Cause we see the homeless outcast²⁷ spending twenty-three days in an open boat without shelter, under a tropical July sun, narrowly escaping water spouts, foundering thirty miles from land, finally, over Florida, the Bahamas, Cuba, reaching England.

In the history of practical jurisprudence the experience is utterly unique of a man reaching preeminence at the bar in a highly civilized country to whose law schools he had come as a pupil in his fifty-fifth year. He passed his courses in less than five months; two years later he published a treatise, Benjamin on Sales, which ranks as "a classic on both sides of the Atlantic".²⁸ Seven years after his arrival he becomes Queen's Counsel, the only man "of whom it can be said that he held conspicuous leadership at the bar of two countries".²⁹

A fall from a street car shortened his life and forced him to retire from practice; less than a year thereafter he died.

Twenty

Judah P. Benjamin was buried from a Catholic church³⁰ (Saturday, May 10, 1884) and interred in a

**Uncomplaining
Martyrdom**

Catholic cemetery; possibly he had undergone conversion in extremis, as "on his death bed Catholic rites were performed over him".³¹ It was the end of a martyrdom which had been borne by him uncomplainingly, without the least evidence of protest, for two-thirds of his life. "Mrs. Benjamin, self-indulged and indulged by him, could be happy nowhere, except at Paris";³² she had refused to live at Bellechasse plantation, finding it "triste"; when their only daughter was four years old, her mother moved permanently to France to educate her; Mr. Benjamin saw them, henceforth, on annual summer-trips. They failed to move to London when he made his home there; he passed his last year of life with them in the Paris mansion he had purchased on retiring.

**Jewish
Features**

His youth cannot have been altogether void of Jewish associations. His mother bore the name of an old family, (de) Mendes; his brothers and sisters were given such names as Rebecca, Solomon, Joseph, Hannah, Penina; among his effects, as a boy at Yale, was a Hebrew edition of the Psalms.³³ He is described W. H. Russel,³⁴ correspondent of the London Times, as "a short, stout man with a full face, olive-colored and most decidedly Jewish features, with the brightest black eyes, one of which is somewhat diverse from the other." A sister of Baron Pollock finds him "of decidedly Jewish descent³⁵." A curiosity, by the way, in fanciful misreporting, is Rev. Madison C. Peters' description³⁶: "a little, weazenly, dried-up man, with a thin, hollow voice"; Peters here, with one exception, consistently inverts all the facts.

It would lead too far afield to venture guesses as to how far Mr. Benjamin's abounding vitality, his undiscourageable optimism, his remarkable linguistic endowments, his astounding versatility, in particular, his tender, thoughtful and intense devotion to family ties might be attributable to racial inheritances; that he was never permitted to forget his origin may be readily imagined. There were probably others, besides the author of "A Rebel War Clerk's Diary" who regarded Benjamin with "anti-Semitic squint and subsequent suspicion"³⁷ and there must have been other occasions, besides a proclamation of fasting and prayer, when "the fanatical objected, because the Jewish Secretary of State signed and sealed it in his official capacity."³⁸ When he deals out long-suffering leniency to a turbulent preacher-demagogue in Knoxville, the man of God responds by claiming that he had been "called upon by a little Jew" from whom he "expected no more mercy.... than was shown by his illustrious predecessors towards Jesus Christ".³⁹

There were two Judahs in this country, two Benjamins in England, between any two of whom, outwardly or temperamentally, there was little or no resemblance. To all of them money was a means for unselfish ends, the bond of the family the most sacred of ties.. The one was a recluse, the others stood forth in the limelight of fame. To both of the statesmen their Jewish descent was a source of strong pride, though void of spiritual meaning or of any sense of responsibility to the future. To both of them their derivation was more or less of a handicap⁴⁰; it served their detractors as a convenient

peg whereon to hang doubts of sincerity, honesty or patriotism.

Not one of the three has left descendants; Benjamin's only child, Mme. de Bousignac, died in 1898 without living progeny.⁴¹

* * * * *

Among distinguished individuals of Jewish derivation or affiliation intimately connected with New Orleans, three well-known personages invite discussion for one or another element of uniqueness in their career: the actress, **Three Personages** Adah Isaacs Menken, the pianist and composer Louis Moreau Gottschalk, Alice Heine, Duchess of Richelieu in first marriage, thereafter Princess of Monaco.

A certain mystery rests over the parentage of "La Belle Menken," actress, vocalist, danseuse, poetess, journalist, teacher, sculptress,⁴² a woman whose beauty and brilliancy won triumphs in two continents, counting among her friends men like Charles Dickens, who accepted dedication of a volume of her poems, entitled "Infelicia",⁴³ Algernon Swinburne, Charles Reade, Theophile Gautier, Alexandre Dumas and others. Her maiden name was Adelaide McChord, her father dying when she was seven years old; a vague report declares him to have been a Jew. She was born June 15, 1835, near New Orleans, at Chartrain, now known as Milneburg; at the age of twelve she is said to have translated Homer; when seventeen, she "had experienced the lot of a maltreated and abandoned wife." She was described, in the journalese of the period, as "one of the most peerless beauties that ever dazzled human eyes".⁴⁴ Her life was replete with ro-

Twenty-Three

mance, with estatic triumphs and tragic disappointments; among her (five) husbands one was a famous prize-fighter,⁴⁵ another a well-known humorist⁴⁶; she died at the age of thirty-three.

She had been joined in second marriage (at Galveston, 1856) to Alexander Isaac Menken, a musician of standing, and had been converted to the Jewish faith.⁴⁷ Changing her first name to Adah, she retained the name Adah Isaacs Menken to the end of her life. That she was and remained a sincere and fervent Jewess appears not only from her numerous contributions to early issues of the *American Israelite*,⁴⁸ from such poems as "Judith" and "Hear, O Israel"⁴⁹ with their many biblical allusions and their elevated commendations of Jewish loyalty, but also from the fact that she died in the faith and was buried in the Jewish cemetery of Montparnasse. "Thou Knowest" reads the pregnant legend upon her tombstone.⁵⁰

* * * * *

Another famous artist who died, comparatively young, far from home, is Louis Moreau Gottschalk whose derivation, too, is veiled in mystery. His father is described in diverse biographies as "an Englishman born in London⁵¹," a "Doctor of Science at Cambridge,"⁵² "having studied to be a doctor in Leipzig,"⁵³ "a Spanish Jew,"⁵⁴ "descended from a Danish educator,"⁵⁵ finally, "a Prussian General"⁵⁶; in New Orleans there is a persistent tradition of his having been a Jew. Louis Moreau Gottschalk was "the first American pianist and composer to achieve a cosmopolitan fame"; it is reported that, at his first appearance in Paris, Chopin greeted him with the words:

Twenty-Four

"Donnez moi les mains, mon enfant; je vous prédis que vous serez le roi des pianistes."⁵⁷

On his mother's side he was connected with notable members of the French aristocracy; his life, like that of

An Adventurous Career La Belle Menken, was tossed by storms of adventure and disillusion; his letters be-

speak intense affection and undeviating loyalty to his family; he died in Brazil, December 18, 1869, at the age of forty, unable to comply with his mother's last request that he undertake a pilgrimage to the Holy Land.⁵⁸ His remains, transported to Paris, were buried with every elaborate ceremonial of the Roman Catholic church; in life he had been inclined to be a free thinker,⁵⁹ critical of puritan and priest alike.⁶⁰ Though he had intimate intercourse with Jewish musicians,⁶¹ his writings are void of all allusion to matters Jewish.

Passing notice may be yielded to the interesting fact that Alice Heine, of New Orleans, daughter of a first

A Jewess on a Throne cousin of the poet, rose, in second marriage, to the dignity of reigning princess

of Monaco, one of the oldest thrones in Europe, Prince Albert's ancestors, the Grimaldis, having held it since 968.⁶² Her family, engaged in the banking business, having come to New Orleans from Paris, had little or no touch with the Jewish community. She was the only Jewess, in modern times, to occupy a throne. Her reign lasted some thirteen years, terminating by divorce in 1902. Anti-Semitic resentment of such dizzy eminences for Jews vents itself in imputations that Prince Albert of Monaco, "in dim dawns of the past," may have had a Jewish ancestry.⁶³

THE YELLOW FEVER

It is impossible to understand the New Orleans of the first three-fourths of the nineteenth century without some appreciation of the nature and extent of the epidemics by which it was visited and the manner in which the situations growing out of them were met; upon Jewish, as upon non-Jewish life and activities the terror, the heroisms and the sorrows of these ordeals could not but grave ineffaceable furrows.

To apprehend the underlying causes, it must be borne in mind that, while the yellow fever still rages, now and then, in parts of the tropics whose civilization has not emerged from primitive stages, while it has been conquered by modern science in Cuba and on the Isthmus, as well as in our southernmost states, ever since its propagation by the *stegomyia fasciata* had been demonstrated at the army camp in Havana (1900), yet it had prevailed in Spain and Portugal up to the middle of the nineteenth century and had had its victims as far north as Boston in the eighteenth century, Philadelphia registering an epidemic as late as 1798.¹

In the nineteenth century New Orleans stood out as the heaviest sufferer from its visitations. Of our last three epidemics, 1853, 1867 and 1878, the first took the heaviest toll, 283 deaths being reported on August 22nd, the total interments in all New Orleans cemeteries, from June the first to October, mounting to 7,849,² the darkest period

Twenty-Six

in the history of New Orleans.³ As against such losses those of 1897 and 1905 were absurdly insignificant.

From the many descriptions of its actual horrors (some, like that of Charles Sealsfield,⁴ may be overdrawn) it is fairest to select that of "Parson" Clapp,⁵ an eloquent eye witness, yet one not given to exaggeration:

"As to mortality, the bloodiest battles of modern times can scarcely compare with the ravages of yellow fever.

**Clapp's
Estimate** In 1853 more lives were destroyed than the British army lost on the field of Waterloo. A volume, however ably written, could not worthily portray the wretchedness caused by a single epidemic, its long annals of bereavement, of widowhood, of orphanage; its unutterable griefs, solitude and destitution, its heartrending spectacles of thousands who fell without a relative or friend near to close their eyes or perform the last sad offices for their remains."

There can be little doubt but that the erection of our Orphans' Home was a direct result from the epidemic of 1853 which, according to Mr. Magner,⁶ took rank with 1847 as the most violent period.

A list of forty-three Jewish dead is given for the latter epidemic⁷ from the ranks of the young community; in 1853 entire families were swept away, sometimes one survivor left; from July 10th to September 23rd, ninety-eight people were buried at the expense of the community⁸; 117 are said to have been buried at Lafayette, almost all of them unacclimated foreigners. During that entire time the Jewish mortality from other ailments counted one victim from consumption, one other from debility. The total number of Jewish deaths (June 15 to October 15) was 137.⁹ August 9th saw the greatest number of Jew-

ish burials; nine, on July 26 and August 12 there were six each, August 16 five, 7th and 14th, four.

While the rabbi of Mobile, a most worthy man,¹⁰ fled with the many who sought safety, Rabbi Gutheim, with other leaders, stood by his post. He was stricken with an almost fatal case¹¹; but his heroism, in this and other epidemics, was universally extolled; for many years, until his death, he was one of the vice-presidents of the famous Howard Society.

That worthy society had been started in 1833 for mutual aid by young men; in 1841 it first took the name of the famous English philanthropist. Its function was to visit the sick, to attend to their wants, refusing all compensation. As it systematized its work, it divided the city into districts, gave these in charge of specially appointed leaders, established emergency stations at selected drug stores, the members acting as volunteer nurses. No respect was paid to race, sect or color. In 1878 the total contributions received were \$383,449.93.¹²

Among the many devoted friends of humanity who shone in those days of distress there is public record of a few, such as M. Goldman, Sexton of Shangarai Chessed, who was elected for life in consideration of his services during the 1853 epidemic¹³; resolutions of thanks to him "for his unremitting attentions to the distressed," were published in the Asmonean, Occident, Delta, Picayune and Crescent. As for the sexton of the Portuguese congregations,¹⁴ Benjamin Da Silva, he had to officiate almost unassisted on the high holidays; Dr. Maas, physician of the Hebrew Benevolent Society, was presented¹⁵ with a testimonial;

Twenty-Eight

of L. B. Cain it is reported that "during the frightful mortality of last summer he was, for weeks and weeks, scarcely a whole night at home, his occupation being chiefly to go from house to house visiting the sick." He was presented with a silver service by a delegation headed by Rev. Saul Jacobs. By the side of these leaders were numbers of humble and obscure yellow fever heroes and heroines; long after these trials had passed, their devotion remained in the grateful memory of those on whom they had tended and vivid tales circulated as to their indefatigable strains of self-sacrifice.¹⁶

There was much sympathy and helpfulness from other communities in those days of a scant Jewish population. In New York, especially, committees were organized to collect¹⁷ and forward money.¹⁸

In 1867 the committee on yellow fever contributions reports that the Jewish population of the city had increased fourfold since the war¹⁹; hence there were many of the unacclimated; out of 386 patients under the care of the Hebrew Benevolent Society, 92 died. In 1878, the year of the last actual epidemic, the most pathetic incident was furnished by the death of two children (out of 35 patients) in our Orphans' Home. The corner in Gentilly Cemetery where, among a cluster of small headstones,²⁰ are found these two by the side of the modest monument for the self-denying wife of the Superintendent, Mrs. Mary Schoenberg, forms one of the touching mementoes of a menace that has passed away.²¹

The last little blaze-ups of 1897 and 1905 (the New Orleans Board of Health reports 298 yellow fever deaths for 1897, 437 for 1905), while they struck terror to faint hearts and involved serious interferences with travel and commerce, served to awaken civic pride to greater vigi-

lance, even though their small mortality figures proved, beyond all doubt, that the spectre of all those years had been definitely laid.

VI

TRUTH AND PEACE LOVE YE!

The searching visitations to which New Orleans has been subject as the marked victim of epidemics may have exercised a good influence upon religious toleration and interdenominational courtesy. Despite the first and third articles in Bienville's Black Code, one looks in vain for any traces of actual religious persecution in the early history of Louisiana. When one reads of the expulsion of the Jesuits¹ (though that was due largely to their conflicts with the Capuchins), when one peruses Gayarré's dramatic account² of the cold welcome accorded to the emissary of the Grand Inquisition, when we are told, on the weighty authority of Miss Grace King, that the widely popular Père Antoine had a Masonic burial after the church service, one cannot but assume that a kindlier atmosphere, of less rigor and laxer discipline, prevailed in the Catholic regime of early days. We may add the testimony of Dr. Wiener in the *Allgemeine Zeitung*, who, passingly, relates with wonder³ the catholic and civil marriage of a Mr. Levy at a time when European Catholicism would have scorned such concessions, and Dr. Theodore Clapp's pleasant account⁴ of the Catholic clergy's partaking "on one occasion, in a body" of the hospitality of his eloquent predecessor, Dr. Sylvester Larned, a Protestant minister who was widely beloved. Dr. Clapp himself, in his *Reminiscences*, pays fervent tribute to the virtues of the Catholic clergy; of one priest he says⁵:

Thirty

"I have not known a clergyman of my own persuasion whom I have loved with a purer, intenser affection."

Under such auspices it is not surprising that in his old age Dr. Clapp, a man who had broken away from an orthodox faith, should declare^e that "no minister ever lived in the United States more blessed with the sunshine of warm, liberal and unwavering friends than I have been." Such generosity as he and his church had experienced from Judah Touro, who, it is said, frequently offered him large sums⁷ is not often found paralleled in the annals of inter-religious fellowship.

**Warm
Friends**

An incident has been adverted to on a preceding page which illustrated the swift resentment of those days when a politician ventured to speculate upon anti-Jewish propensities. Louisiana has been the only State in the Union which sent two Jews to the U. S. Senate; it was the earliest state to elect a Jew as Lieutenant-Governor; a Louisiana Jew, Judah P. Benjamin, was offered a place on the Supreme Court⁸

**In Political
Life**

In later years, when a memorial of citizens was presented to the New Orleans City Council, praying for the closing of coffee houses and theatres on Sunday, Mr. Stith, chairman of the special committee appointed to deal with the request, used, at the close of his report⁹ these words:

"We cannot constitutionally favor or recognize the doctrines or customs of any particular sect. *The Christian Sabbath has no higher claims upon us for protection and enforcement by law than the Jewish.* It would be quite as proper in our Hebrew citizens to ask that the coffee houses should

**Christian vs.
Jewish Sabbath**

Thirty-One

be closed on Saturday, their Sabbath, as it is for these petitioners to ask what they have set forth in their memorial."

It is worth noting that few cities have accorded such deep respect and universal popularity to their eminent clergymen as has New Orleans. Beginning with the paramount influence of the famous Père Antoine, of whose generous charity old records have many an admirable tale,¹⁰ continuing with the gentle Sylvester Larned, the magnetic "Parson" Clapp, Bishop Leonidas Polk, subsequently General Polk, through Dr. Benjamin Morgan Palmer, Rabbi Gutheim, down to Dr. Beverly E. Warner, there have been many New Orleans ministers whose moral and spiritual leadership extended far beyond the pale of their denomination, who even wielded considerable civic influence.

The commanding figure in this gallery of spiritual and civic guides was, by universal admission, Dr. Benjamin Morgan Palmer, a pulpit orator of the highest distinction, a theologian of clear-cut convictions, an eager student of history and literature. His dealings with the Jewish community deserve to stand side by side with Judah Touro's enlightened acts of religious brotherliness, as shining examples of interreligious respect and sympathy.

Dr. Palmer's friendly relations with the rabbis of Temple Sinai and Touro synagogue, as with many others of his Jewish fellow-citizens, were partly founded upon his Puritan reverence for the Old Testament and the ancient Hebrew polity¹¹ (on which he wrote a learned disquisition), partly upon the special regard in which he was held by the Jewish population, some of whose observant and loyal

Thirty-Two



REV. Dr. BENJAMIN MORGAN PALMER,
For two generations our foremost citizen.

members were among his regular attendants. He gave eloquent expression to his brotherly feelings at the indignation meeting¹² which condemned the horrors of Elizabethgrad¹³ and at the funeral of Rabbi Gutheim, when he uttered that epigrammatic tribute ("a man to be found when wanted and to be trusted when found") which was subsequently carved upon Mr. Gutheim's tombstone.

Temple Sinai and Touro Synagogue repeatedly gave official expression to their profound esteem and affection for this venerable religious leader. Both congregations marked his seventy-fifth and eightieth birthdays¹⁴ with presentations and addresses.¹⁵ When a street car accident had fatally injured him, the Central Conference of American Rabbis, then in session at New Orleans, upon motion of Rabbi I. L. Leucht, rose to silent prayer on behalf of his recovery.¹⁶ Upon his demise Congregation Temple Sinai, "to place on record the sentiments of sorrow and sympathy which filled the hearts of our co-religionists at the news of the demise of the Rev. Dr. Benj. M. Palmer," conveyed to the congregation and family the following tribute¹⁷:

"We had looked upon him, for many decades, as our eminent exemplar of earnest and enlightened citizenship. At every crisis in the destinies of our city and state he had spoken out boldly and powerfully for the aspirations of the patriot, for the conscience of the citizen.

We had learned to love him as a great teacher of religious toleration and unsectarian humanity. To him the voice of faith was a call unto peace and love; in his large heart difference of conviction could never trench upon the titles to brotherhood.

Thirty-Four

We revered him as a true minister, a humble and sincere servant of the most sacred of callings. We honored his deep piety, his genuine spirituality, as an inspiration to religious living, as an influence that made for the higher life in all who knew him.

In common with our brothers of other faiths, we thank All-kind Providence for the gift of this noble man; we deplore his taking off as an irreparable loss; we extend to his congregation and to his family our deep and sincere condolence; we shall inscribe this expression of appreciation upon our minutes, while in life we shall ever hold dear the memory of our venerated friend."

The New Orleans Times-Democrat, in an editorial,¹⁸ called special attention to the "sincere, straight-flung words" of this tribute. The great daily **Manliness** held that "it brought home to the people **Recognized** of New Orleans the fact that there is in this cosmopolitan community less religious bigotry and more religious breadth of view than exists perhaps in any other large urban center on this continent. It emphasized the point that Americans recognize true manliness and useful citizenship without distinction of nationality and creed." At the memorial service in Dr. Palmer's honor¹⁹ Rabbi Leucht delivered one of the addresses; at the centennial celebration of Dr. Palmer's birth²⁰ Rabbi Heller was one of the speakers.

There have been many other evidences of religious fellowship and interdenominational sympathy, such as Temple Sinai's offer of hospitality to the **Hospitalities** Felicity Street Methodist congregation **and Exchanges** when fire destroyed the latter's church, the hospitality afforded to St. Paul congregation during its building operations, the various tenders to Touro con-

gregation at the time of the erection of its synagogue, the many pulpit exchanges with the First Unitarian Church, Rabbi Heller conducting services, at a time, for some weeks.

A characteristic incident may close this incomplete review of friendly relationships which covers not only the antecedents of Temple Sinai, but is brought up to the present date. In 1914, under the fresh impact of the opening of the World War, a sociable company of passengers was sailing from New York to New Orleans on the S. S. Comus. As three ministers, Father Quinn of Convent, La., Rev. G. W. Hunter of San Francisco and Rabbi Heller, happened to be on board, rabbi, priest and missionary, all on the most pleasant terms, the passengers asked for a Sunday service, to be joined in by the three religions; whereupon, in due time, before the assembled passengers and officers, a most unusual service was enacted: the priest, after some explanation, recited the rosary, the missionary read a biblical selection, the rabbi delivered a brief sermon on the lessons of that pregnant time. The gratification of the audience, hailing mostly from New Orleans, over this unusual feat of religious co-operation, was symptomatic of the widespread yearning for religious peace.

VII

CIVIL WAR AND RECONSTRUCTION

The Civil War, it was said in connection with the Foreign Mission Society, formed a dividing line, in New Orleans even more than in other parts of the South. It revolutionized fortunes, homes, it profoundly affected the institutional life; it tested patriotism and public spirit; it forced

Thirty-Six

a readjustment of civilization which is still in the process of working itself out.

Of the issues of the war state-sovereignty was in the South the one in the foreground of popular consciousness; ultimate abolition of slavery at the behest of the North was felt to involve an infringement upon state-rights, a violation of the constitution. The attitude of the Southern Jews towards slavery differed but little from that of the average Southerner. Mr. Julius Weis, in his autobiography,¹ relates with sincere horror, the shock with which he witnessed, for the first time, the whipping of a slave and the repulsive sight of a capture of slaves by bloodhounds, when he tried, in vain, to defend a negress from the hounds; an owner of slaves from 1853-57, he "never found it necessary to punish them in such a manner." The Simon Legrees who dealt out such treatments must have been confined to out of the way plantations and, even then, comparatively rare. Geo. W. Cable's narrative of the Haunted House² testifies to the passionate resentment which was aroused in New Orleans by inhuman masters or mistresses.

While Judah P. Benjamin, proceeding from the history of jurisprudence, consistently classified the slave as property in the enjoyment of which the master must be protected,³ yet he quotes the Roman law⁴ to the effect that "slavery is against the law of nature, and, although sanctioned by the law of nations, it is so sanctioned as a local or municipal institution of binding force within the limits of the nation that chooses to establish it... but as having no force or binding effect beyond the jurisdiction of such nation." He himself, as a large slaveholder on his plan-

**Law vs.
Life**

Thirty-Seven

tation, left with his slaves "none but kindly memories and romantic legends of the days of glory on the old place."⁵

A generation or two ago one could still meet, in the better class of Jewish homes, the faithful negro servants, loved members of the household, who had never entertained the thought of leaving their former masters after emancipation had been proclaimed.

When it is recalled that even in the North where Rabbis Einhorn, Felsenthal and Adler spoke out boldly against slavery, Dr. M. J. Raphall, on the other hand, endeavored to palliate it, there is no occasion for wonder that many Southern Jews should have joined their fellow-citizens in the view that slavery was an inherited institution which derived sanction from the Bible. Thus, when Dr. Palmer, under the fervid impulse of patriotism, preached his famous Thanksgiving Sermon ⁶ wherein he plead' (p. 6) that the "providential trust" of the South was "to conserve and to perpetuate the institution of domestic slavery as now existing," the name of M. M. Simpson, first president of our Widow's and Orphans' Home, is found among the signers who requested leave to publish it "for the community's sake, that it may see patently before it an argument squared up to the occasion."⁸

Others interpreted patriotism as prompting eternal enmity to such an institution; there were Jews, especially of the old 48ers, who braved ostracism and persecution, others who left the city with their families, because the atmosphere had become uncongenial to them.⁹

Such men were apt to welcome the federal regime, even to excuse the outrages of General Butler's regime.¹⁰ A few obtained influence with the authorities and, later on, *Thirty-Eight*

lent a measure of respectability to the "carpet-bag" government; on the other hand, prominent Jews figured in the membership of the "White League."

To the war the Southern Jew probably furnished a larger contingent in proportion to his numbers than did the Northern Jew; General Cooper, Adjutant and Inspector General, is quoted¹¹ as contending that "astonishing it is we count about 10,000 to 12,000 Jews who are serving in our army (probably a reckless overestimate). At any rate, in the chapter of Mr. Wolf's compilation¹² devoted to "Families of Brothers-in-Arms", there are quoted six brothers from North Carolina, five each from Mississippi and South Carolina, four from Georgia, three each from Alabama, Arkansas, Louisiana and Virginia. Among the far larger number of Jewish Union Soldiers there is found only one set of five brothers, one of four, and three of three each.

It would not be easy to adduce more conclusive evidence of the single-hearted enthusiasm with which the Southern Jew rallied to his country in the hour of need.

A similar story could be told of the financial sacrifices that were offered. Especially to many of the Portuguese families of New Orleans the collapse of Confederate bond and Confederate money spelled utter ruin, as they had staked their all upon the fortunes of the Confederacy.

The Jew, considering his numbers, held disproportionately high rank in the army of the Confederacy, as he did in its government. The first Surgeon-General of the Confederate Army, Gen. David de Leon, was a Jew, as was the Quartermaster-General, Gen. A. C. Myers; many Jews held staff positions; even in military bodies of high social

**The Jewish
Contingent**

**Financial
Ruin**

**Jewish
Prestige**

standing, such as the Washington Artillery, Jews like Col. E. I. Kursheedt, held eminent rank. No friction ever arose in the Confederate Army corresponding to that evoked by General Grant's order No. 11 which sought to banish Jewish traders from the camps, not to mention the similar entanglements of General Sherman.

An interesting Jewish development of the reconstruction era was the school of the Hebrew Education Society which, for some years, held high rank among the city's private schools¹³; its building on Calliope Street, near St. Charles Avenue, served the city subsequently as Boys' High School, until the recent construction of more modern edifices. It was organized in 1866 largely through the efforts of Mr. Gutheim¹⁴; some \$20,000 having been subscribed, a suitable building was erected (1868); there were five teachers under Mr. Gutheim as superintendent, Rev. H. S. Jacobs being president of the Society¹⁵; in 1873 it counted 160 pupils, Dr. Herman Baar, formerly of Liverpool and Washington, being German and Hebrew professor, the learned Prof. Dimitry one of the principal instructors. The school was attended also by non-Jews of the best families; in 1874, being embarrassed by mortgage indebtedness, it elected Mr. Julius Weis as president, who readjusted its finances; when the Principal, Dr. Baar, accepted a call to New York, the school was closed (1881), the building sold, the surplus of \$4,000 going to the Home and the Infirmary.¹⁶

The Civil War and the struggle for white supremacy tended to unite the white population through the cement of shared suffering. The fraternizing of camp life created the most intimate of ties; mutual service and common sacrifice knitted families together; for many years thereafter the

social life of New Orleans was virtually innocent of anti-Jewish discrimination.

VIII

ORTHODOXY AND REFORM

Temple Sinai was the first Reform congregation in New Orleans. A connected story of the preceding breaches in the wall of Orthodoxy, could it be construed, would have abundant psychological interest; it would prove, with individual variations, very similar to the experience of other communities.

The development of Reform had everywhere its negative and its positive aspect. On the one hand there was that planless, spontaneous abandonment of old traditions and practices¹ which inevitably accompanies the plucking up out of home and family, the breaking up of ghetto life; on the other hand, there was the reasoned reshaping of ceremonial and observance, to accord with changed tastes and new environments.

There was much about the ghetto forms of worship, in synagogue and home, that was musty with age and reeked of the dungeon. The length and repetitiousness of prayers necessarily led to mumbled rushing; excessive veneration insisted on preserving prayers on behalf of institutions that had died out centuries ago; pious fervor, garbed in pedantic ingenuity, piled up a hymnology that was largely unintelligible, except to scholars; interminable lists of petty legal injunctions figured as part of the service; not only mystical elements, but superstitious fancies, riotous outbursts of Purim mirth, even heretical touches found and kept their place in the prayerbook.

A service which bears every evidence of having been conceived in a spirit of dignity and decorum had degenerated into the chaos of the proverbial Judenschul with its noisy bidding in of synagogue honors and the materialistic prose of its "vows" by those called to the Law. Through all this murkiness of disorder, of course, shone the luminous piety of saintly souls.

But in the home, as in the synagogue, old forms and superannuated injunctions had to give way before the demands of wider intercourse and more strenuous living. Many of these observances and restraints had largely passed out of practice before Reform legitimated their abolition on philosophical and historical grounds. Just how far that legitimation proved a protection to the spirit of Judaism, how far an injury to religious discipline will remain matter of dispute for yet many a decade.

In a city as remote from the Jewish centers of learning as New Orleans was then, the clashing controversies of the Reform era, whether in Germany or in this country, woke but faint echoes. It was the practical working out, rather than the academical debate which concerned the people. That the man of genuine scholarship was out of place in the pioneer environment was shown by the careers of two worthy men: Dr. Jacob Kohlmeyer and Dr. Bernard Illowy, neither of whom, despite sterling merits, could long maintain himself in New Orleans as spiritual leader.

The former whose competency² had been recognized as early as 1847 by his appointment³ as member of the ritual court (Beth Din) at which Dr. Wise proposed his Minhag America,⁴ had, after a brief career in the pulpit,⁵ been called to the chair of Hebrew and Oriental literature at

**The
Home**

**Dr. Jacob
Kohlmeyer**

the University of Louisiana⁶ where he reared some eminent pupils, such as Bishops Keener and Parker, Hon. Jas. B. Eustis, Hon. Carleton Hunt and others, dying in 1883, after retirement to business for some years.

His shrinking modesty and his retiring habits probably unfitted him for the responsibilities of the spiritual leader.

The latter, a doughty controversialist, an incisive Hebrew and German writer, was, in the press of his day, one of the most valiant champions of Orthodoxy; on coming to Shangarai Chassey he seems to have brought about a certain revival of religious observance by his sincere and aggressive enthusiasm. After a ministry, however, of only four years, he had to seek another field, leaving behind a good deal of strife and bitterness.

A memorial volume in his honor, recently published by his son⁷, affords some insight into the throes amid which

**Muscovy
Ducks**

Reform was born in New Orleans. The rabbi of those days had some incongruous functions to perform; while Dr. Illowy explains his methods of examining ritual slaughterers to make sure of their competency and conscientiousness, he indicts his colleague, Mr. Gutheim, (who slaughters fowl to oblige his congregants), for permitting the eating of "Muscovy ducks," an article of food prohibited by the European authorities. He addresses a long and learned Hebrew epistle to Chief Rabbi Adler of London and to Rabbi Samson Raphael Hirsch of Frankfort⁸ wherein he speaks of America as "an unclean land, a land that devoureth its inhabitants, whose people, being blind, are to be considered dead, as...the sun of wisdom shines

not upon them, many are ignorant, yet all are wise and intelligent in their own eyes, though they know not the Law". He relates with pride how, after his first sermon, more than forty of the principal business men resolved to close their stores on the Sabbath and more than ten households reintroduced the observance of the dietary law. Three days, he relates, after his arrival, he accepts an invitation to dine and is shocked to learn that Muscovy ducks are permitted as food and even partaken of by the rabbi on the plea that such has been the practice in Charleston and Jamaica, as well as in New Orleans.

In rather brief replies Rabbis Hirsch and Adler signify⁹ their agreement with the inquirer on the ground that Muscovy ducks have always been forbidden, Dr. Hirsch also emphasizing that the eggs, being round, present a clear sign of dietary unfitness.

The matter-of-fact spirit of the American business man rebelled against casuistry of this order. When

**Cakes, Soap
and Gas**

Dr. Illowy wails at rabbis eating cakes at non-Jewish bakeries, at servants using soap for dish-washing,¹⁰ when he composes learned decisions to prove that gas must not be used for the burning of Chanukah lights,¹¹ when he insists on the immersion of the children of non-Jewish mothers in addition to circumcision,¹² when he permits, during the blockade, the use of a ritually unfit ethrog (the citron fruit used on Tabernacles) on condition that no blessing be pronounced,¹³ he is antagonizing the spirit of the times which has lost the meticulous piety, the submission to authority, the reverence for petty injunctions that would have taken such discussions seriously.

Such Orthodoxy cannot avoid occasional compromises and must involve itself in contradictions, however earnestly it may be conceived. Accordingly,

Concessions

Dr. Illowy introduces confirmation, even for boys who have not observed the Orthodox ceremony of the Bar Mitzvah¹⁴; he allows a rich lady who had become deeply religious, to ride to service in the street car on the Sabbath, on condition that she use only tickets, not money, and pay no visits after service.¹⁵

Outward conditions and popular temperament were distinctly unfavorable to such a system of religious discipline, no matter how fervidly it may have

**The
Young**

been advocated. Dr. Illowy finds¹⁶ that the young "can no longer remain on friendly terms with the old Judaism...they must have a new Judaism which the rabbi must reshape to their taste". A number of new members, desirous of Reform, having joined, a new board and new officers are chosen, whereupon Dr. Illowy resigns, Rabbi Gutheim being chosen as his successor.¹⁷

In all probability it was this change of leaders which formed the crisis in the local battle between Orthodoxy and Reform. It was not brought about

**A Court
Summons**

without a bitter struggle and a certain amount of deplorable scandal. A mixed choir having been organized for the New Year, against strenuous objections on the part of the Orthodox, an officer of the court, striding into the midst of the New Year service, presents a summons to the president of the congregation, who, conceiving it to signify a court injunction, at once dismisses the choir.¹⁸ A scurrilous pamphlet, indulging in promiscuous personalities, fanned

the flames to still greater exasperation¹⁹; further proceedings were, presumably, quashed by discreet counsel.

It is hardly likely, however, that this can be justly designated as "the rise of Reform in New Orleans," as Dr. Illowy would have it. As early as 1854 there had been rumors to the effect that "a Reform congregation is about to be started in New Orleans," which moved Rev. Leese²⁰ to caution his New Orleans friends against the movement; in 1864 a friend of Dr. Illowy, H. I. Almony, reports²¹ that "a Reform society will soon be organized in New Orleans; the 'Knights Templars' already show great activity and circulars²² for that purpose are already distributed." In every religious controversy, such as that of the Touro monument, that regarding disinterment of relatives, the leaders had been disposed to enlist on the liberal side; even the Portuguese congregation, some three years after Illowy's leaving, began agitating the introduction of an organ and, to Mr. Leese's helpless indignation,²³ consulted the Portuguese rabbis of London, Paris, Bordeaux, Marseilles and Amsterdam as to the propriety of such a step.

A spirit of independence was abroad which, for the time being, vented itself in clearing away whatever seemed to have lost religious vitality. Such tendencies necessarily entailed misapprehensions and extravagances. Presumably the new President whom the younger men had installed against Dr. Illowy's protest, considered himself enlightened for avowing that: "The Scroll of the Law has for me no greater value than any other book which was written in olden times."²⁴ Dr. Illowy's complaint, in Baltimore, that the radical Reformers forbade wash-

ing of hands and saying of grace before the annual dinner of the Hebrew Benevolent Society²⁵ may be matched with similar exhibitions of partisan intolerance on both sides of the Atlantic.

Yet Orthodoxy was foredoomed to defeat by irresistible influences of time and place. That antagonism was felt in all its bitterness by men like Dr. Illowy who did not shrink from solemnly warning²⁶ his coreligionists across the ocean "not to permit themselves to be lured hither by the desire to increase their fortunes or improve their worldly status, if they still have a heart for the religion of their fathers and are earnestly concerned for the religious rearing of their children."

The Orthodox congregations of those days, with few exceptions, have disappeared or become Reform congregations; a new and more vigorous Orthodoxy has arisen in their places, owing to the mass immigration from the European East.²⁷ Whether this Orthodoxy is likely to flourish and expand in the American atmosphere remains to be proved. To contrast Reform Judaism over against its Orthodox sister as "progressive" and "American" is to arrogate merits and to slant reflections which involve serious injustice.

Reform was necessary, an inevitable movement in our historic evolution and may lead, in the end, to permanent changes. In religion, however, progress means more than intellectual enlightenment or practical adaptiveness; sincerity, fervor, spirituality are higher criteria. Reform and Orthodoxy will be tested, at the last, by the extent and kind of authority they will wield over lives and homes.

**The Real
Test**

IX

JAMES KOPPEL GUTHEIM.

The spiritual father of Congregation Temple Sinai was its first rabbi, James Koppel Gutheim. An appreciation of his life and service is distinctly in place in any account of the career of Temple Sinai.

An Honored Figure

While Mr. Gutheim cannot be counted among the leaders of the Reform movement, whether in the realm of scholarship, journalism or organization, he was, for almost two generations, an honored and eminent figure in the American rabbinate, easily the dean of Southern rabbis and, during thirty-three years of residence in New Orleans, the leader of the Jewish community in its religious, educational and benevolent activities, as well as a man of recognized social and civic influence in city and state.

Mr. Gutheim (born 1817 at Menne, District of Warburg, Westphalia) was largely a self-educated man. He had been trained at the Teachers' Seminary in Muenster, yet seems never to have practiced that profession; on coming to this country, he followed mercantile pursuits for some four years. We hear of his first officiating as minister in congregation B'nai Jeshurun where he was succeeded by Isaac M. Wise. In 1849, although his congregation testified its esteem for him in various ways, he became discouraged for a time and was on the point (as was Dr. Wise, at a certain period during his troubles in Albany) "to renounce the ministry for the bar."¹ He accepted, however, the call to New Orleans, where he was

Forty-Eight

to serve Shangarai Chassed until 1853. In the ornate language of that period we are told² that "the Crescent City has robbed the Queen of the West of one of the brightest ornaments in her diadem," the Jews of Cincinnati having been under the impression that Mr. Gutheim had "renounced holy orders," else they would not have relinquished him so easily. He declined, in 1853, to be a candidate for re-election and became minister of the Portuguese congregation,³ at which his former congregants felt aggrieved.⁴ He had been asked, at the time, in the most flattering terms, to take charge of Congregation Emanuel at San Francisco,⁵ or else to recommend a candidate; his answer, which was delayed by poor connections, from November 20, 1853, to January 8, 1854, conveyed his declination, with his expression of regret that he knew of no one proficient in the English language whom he could recommend. The rabbi finally engaged, Dr. Elkan Cohn, was a novice in the English language.

These conditions throw an instructive light upon Mr. Gutheim's eminent standing at the time. There were in America, then, only four other rabbis:

English	Leeser, Wise, Raphall, Isaacs, who had full
Preachers	command of the English language. Similar

conditions obtained in England, where the London Jewish Chronicle had bewailed the departure of Dr. Raphall for this country, speaking of him as "with one or two exceptions, the only English preacher among the Jewish clergy of this country."

Mr. Gutheim, both while in Cincinnati and on his summer trips from New Orleans, was in great demand as a pulpit speaker, preaching in Louisville, New York, Boston, Norfolk, to highly appreciative congregations.

In the founding and maintenance of the various Jewish benevolences of New Orleans Mr. Gutheim always held a leading position, whether as president, vice-president or secretary. Yet he was unassuming and free from all haughty airs; he stood out from the herd of self-made colleagues by deprecating any attempts at styling him "doctor."

**A
Leader**

He married Miss Emilie Jones of Mobile, December 15, 1858.

After the occupation of New Orleans by General Butler he left, with wife and son (June 1863), ministering for two years to the people of Montgomery, Alabama, also periodically at Columbus, Georgia.

He returned at the end of the war, succeeding Dr. Illowy as rabbi of Shangarai Chassed; in 1868 he accepted a call to Temple Emanuel of New York, as English preacher, Rev. Dr. Samuel Adler being Senior Rabbi of the congregation.

It was not without a struggle that he left New Orleans. When it became known that he was contemplating the step, a movement was set on foot to retain his services for the city he had served so faithfully. The following letter was addressed to him, signed by over one hundred of the most prominent non-Jews:

A Struggle

New Orleans, June 16, 1868.

Reverend James K. Gutheim,

Reverend Sir:

We, the undersigned citizens of New Orleans, not of your faith, but for many years your personal friends and

Fifty

admirers, have learned with profound regret of a movement having for its objective your permanent removal to New York. Your long residence in this city has identified you with her welfare, and secured for you a high place in the affections of her people. We recognize in you the warm-hearted, genial friend, the enlightened, patriotic citizen, and the divine of extraordinary learning, clearness of perception and power of eloquence rarely equalled. We regard your removal from us not merely an irreparable loss to your church and people, but a calamity to this city and state, as we cannot afford at this time to lose such men as you. We most sincerely hope, therefore, that some satisfactory arrangement may be made for your remaining permanently among us, that your example and eloquence may lead the people in paths of education, virtue and peace.

Believe us to remain, with sentiments of great respect,
your most obedient servants,

But the negotiations had proceeded too far; he could not honorably withdraw from his engagements.

During his four years in New York City (1868-1872) he contributed largely to the Jewish Times, writing editorials, publishing sermons, translating psalms and hymns, as well as writing original hymns; almost all the hymns of the Merzbacher prayerbook are from his pen. He published, in 1872, a selection of sermons and addresses under the title of The Temple Pulpit. He translated (1873) for the American Jewish Publication Society of that time the famous fourth volume of Graetz's History of the Jews.

**At Temple
Emanuel**

Mr. Gutheim's return to New Orleans was due partly to his disappointment over the limited scope allowed him at Temple Emanuel, partly to the strong ties of friendship that still bound him to his friends in New Orleans. His parting words in the pulpit⁷ and his correspondence with the congregation⁸ of whom he asked that they release him from further service (his contract had another year to run) convey, in dignified terms, his desire for a fuller ministry and his longing for his old friends. He had been in constant correspondence with the New Orleans leaders during the four years of his service in New York; he had been consulted at every step in the organization of Congregation Temple Sinai; he had been called to deliver the address at the laying of the cornerstone; the congregation had been formed and the temple built, largely in order to bring him back by affording scope to the ideas he had championed.

X

ORGANIZATION, CORNERSTONE AND CONSECRATION OF TEMPLE SINAI.

On July 3, 1870, the following 37 men (of whom not one survives) met at the office of Mr. S. A. Seeskind to form a new congregation on Reform principles:

The First Meeting

M. Frank
S. Marx
Leon Godchaux
Chas. Simon
Isaac Levi
Leon Mayer
Jul. Weis

Jos. Kohn
C. Morse
G. M. Levy
J. H. Lengsfeld
Jul. Keiffer
S. A. Seeskind
Gus. Moses

Fifty-Two

Ben Neugass
Isaac Scherck
Mor. Keiffer
Isaac Bloom
Jos. Magner
J. L. Haas
Leon Haas, Jr.
S. L. Nasits
Gab. Kahn
Abe Mayer
G. Dryfuss

A. Friedlander
Isidore Newman
Jos. Simon
Jacob Levy
S. Gumbel
L. Titche
D. Cerf
Jacob Kohlman
F. A. Haber
Ph. Runkel
M. L. Navra

Mr. M. Frank and Mr. S. L. Nasits having been elected temporary chairman and secretary, a preamble was adopted, pledging those present to subscribe towards the erection of a temple; during a recess \$21,250 was pledged. Upon motion of Mr. Isidore Newman a committee of five was appointed, with full power, for the purchase of a suitable lot (Julius Weis, chairman, Isaac Bloom, Jacob Levy, Joseph Simon, Leon Haas, Jr.); upon motion of Mr. J. H. Lengsfeld a committee of seven was to present a Constitution and By-Laws (Jos. Magner, chairman, L. Titche, Isaac Levi, G. Kahn, J. H. Lengsfeld, Leon Haas, Jr., Jos. Kohn). On motion of Mr. Isidore Newman a committee of fifteen was to solicit further subscriptions. Of the membership of all these committees not one survivor is left.

On October 23rd, with forty-six members present, the Constitution is read and adopted; October 26th the By-Laws are presented and approved; special thanks are voted Mr. Joseph Kohn "for his zeal and ability shown as member of the committee." Of the original signers of the Con-

**Constitution
and Officers**



MICHAEL FRANK,
President, 1871-1874 and 1876-1890.

stitution¹ four survive: Messrs. Max Dinkelspiel, Ferd. Goldsmith, Sig. Keiffer and Leopold Loeb. On October 26th the first election of officers results as follows: Michael Frank, president; Julius Weis and Lewis Alcus, first and second vice-presidents; Ferdinand Marks, secretary; Henry Abraham, treasurer; Trustees: M. M. Simpson, Leopold Loeb, I. Forcheimer, J. L. Haas, Simon Kaufman, Max Dinkelspiel. Of these original trustees, two, Mr. Leopold Loeb and Mr. Max Dinkelspiel are among the living.

The Board of Trustees, meeting November 2nd, called at once for the first instalment of subscriptions; at a meeting November 13th the president with both vice-presidents, were constituted a committee to secure plans and specifications for a temple not to exceed the cost of \$100,000 and to seat 1,500 people. December 11th this committee, with Mr. S. Forcheimer added, is instructed to select an architect. December 18th Mr. Charles Lewis Hillger is chosen architect and his plans are, with slight alterations, adopted. April 16, 1871, the Board having advertised ten days for sealed proposals, accepts the bid of Peter R. Middlemiss for \$104,000. The meeting of October 1st selects Sunday, November 19th, 12 o'clock, for the laying of the cornerstone and Rabbi Gutheim as the speaker of the occasion. Of the committee of arrangements appointed, Messrs. Leopold Loeb and Ferd. Goldsmith survive. The building had begun May 8th.

The ceremony of the cornerstone laying² was in charge of the Grand Lodge of Free Masons (Mr. Samuel Manning Todd, Grand Master); Mr. Frank spoke a few words setting forth the origin and purposes of the "Temple" and the obstacles it had encountered; Rabbi Gutheim then deliv-

**Laying the
Cornerstone**



FERDINAND MARKS,
Secretary, 1871-1890.

ered an oration³ lasting an hour which was followed by an address of Rev. I. L. Leucht, who delivered the cornerstone to the Grand Master. After a few words from the Grand Master a prayer was pronounced by the chaplain. The New Orleans Times⁴ reports that "over five thousand persons were present."

An organ costing \$6,200 was contracted for from a Cincinnati firm⁵; a resolution to solicit voluntary subscriptions from the local banks and insurance companies, first adopted, was at the following meeting, unanimously rescinded. On April 10th, 1872, Messrs. Gutheim and Leucht were elected by the Board of Trustees, as Rabbi and Reader respectively, subject to the congregation's approval. Mr. Gutheim accepted election "at six months' mutual notice, during good behavior." Upon his recommendation the ritual of Temple Eranuel, New York,⁶ was adopted; Mr. A. Weil was elected sexton. For its holiday services the congregation used the hall of the Deutsche Kompanie.

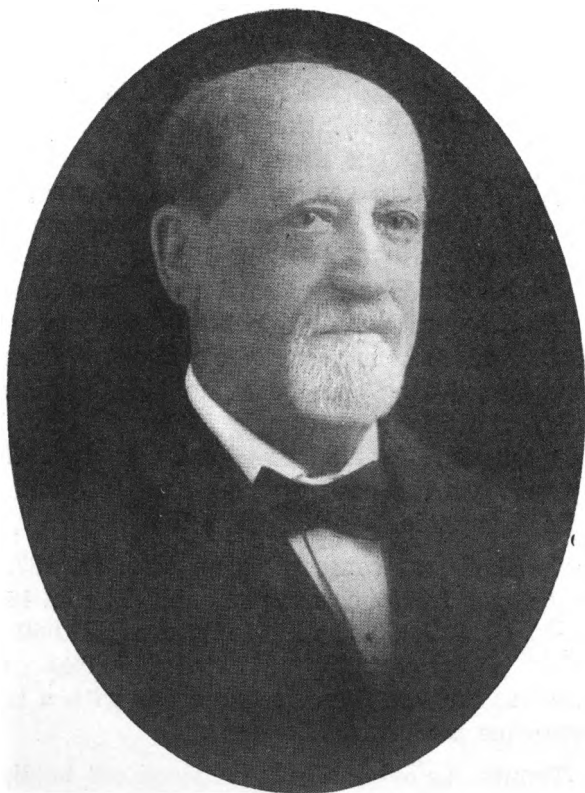
Temple Sinai was consecrated on Nov. 13, 1872, at 3 p.m., with over 1,600 persons present.⁷ The lot had cost \$19,000, the inside fixtures \$21,000, its total cost approximated \$160,000. It was described⁸ as "of the Romanesque order with a trace of the Byzantine modernized."

The Temple, as originally built, stood out boldly from its environment; there was no other building between it and "Triton Walk" (now Howard Ave.) or "Tivoli Circle" (now Lee Circle). It is an uncommonly solid building; its walls have a thickness throughout of 2' 7", at the buttresses of 4' 21½". The dimensions of the building are 75' by 140'; the build-

Choosing Ministers and Ritual

The Cost

The Edifice



JOSEPH MAGNER,
One of the Founders of Temple Sinai.

ing has a height of 60 feet, the octagonal towers are 115 feet high; there are 320 pews.

The consecration ceremony consisted of the usual service with the induction of scrolls; Mr. Gutheim had specially written for it the following consecration hymn which had been set to music by Prof. I. L. Rice.

**Consecration
and Bail**

1. On Sinai's Mount the Lord revealed
His fiery law to all mankind;
To be their guide, their virtue's shield,
To kindle truth in every mind;
A Sinai, too, this house may prove,
A fountain pure of truth and love.
2. To Thee, eternal God of grace,
Who didst the world and man create,
Whose glory filleth time and space,
This temple we do consecrate:
To worship here Thy holy name,
And fervently Thy praise proclaim.
3. To pour Thy spirit on this shrine,
Protect it in Thy heav'nly care;
And let the rays of trust divine
Inspire our hearts to fervent prayer;
O may the light of truth increase,
And all Thy children dwell in peace.
4. Accept, O God, our thanks profound
For all the blessings we possess;
This temple stands on holy ground,
Where free we may our faith confess;
Where Israel may serve in sooth
The one true God and teach the truth.



JOSEPH KOHN,
Author of our First Constitution and By-Laws.

Mr. Gutheim preached an elevating sermon.*

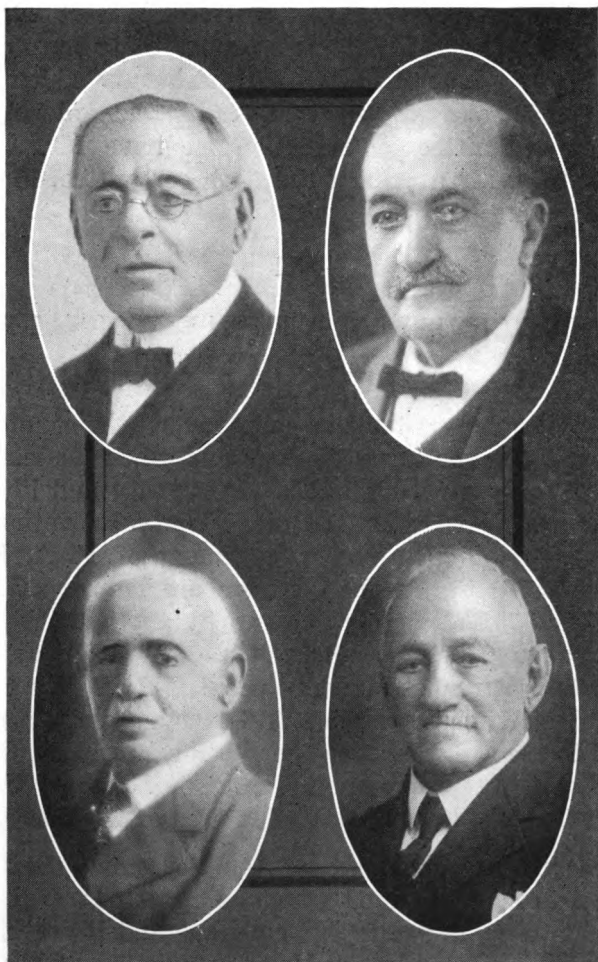
In the evening there was a Grand Ball at which, in the florid diction of that day's press, "there were present almost every type of rich, luxuriant beauty which makes our city famous far and wide for its female loveliness." Of the committee on reception we have Mr. Leopold Loeb still with us; from the floor committee, Mr. Max Dinkelspiel.

XI

AN AUSPICIOUS START, THEN FINANCIAL PANIC AND YELLOW FEVER.

The Temple was built at a time when the country had begun to recover from the war and when business was at a high tide. Prosperity and liberality were in the air. The subscription ball, under the management of F. A. Haber, netted \$4,661.14. As the 137 members had subscribed altogether \$55,200, a sale of pews by auction (Mr. Alex. Levy, auctioneer) was held November 17th, at which \$140,000 was realized from 84 people. By the time of the annual meeting there were 156 members; thanks were voted to the capable auctioneer, to the President, Officers and Board; the sale of pews was found to cover the cost of the Temple, leaving a surplus of over \$4,000.

The jubilant language of the Secretary, Mr. Ferd. Marks, seemed justified when he reported: "All honor is due to our generous and liberal-minded members. Upon completion of the titles to the pews we shall be in a position to liquidate all claims against the congregation now due or about maturing." Meantime a Burial Ground Association had been



**LEOPOLD LOEB, MAX DINKELSPIEL, SIGMUND
KEIFFER, FERDINAND GOLDSMITH,
Members of Temple Sinai for fifty years.**

formed, with Shangarai Chassed, for the Hebrew Rest Cemetery at Gentilly, which association, through its commissioners, proved efficient, after some friction over religious observances.¹

Then troubles came thick and fast. Just before the annual meeting of 1874 there seemed to be prospect, through additional pew-sales, of a large

The Panic

sinking fund and, through a growing membership, of reduced assessments; at the meeting itself (November 29th) there was evidence of severe financial suffering, the treasurer having had to advance large sums of money. Mr. Julius Weis having been chosen president, a suitable testimonial was presented to his retiring predecessor, Mr. Michael Frank; the Secretary, Mr. Ferd. Marks, had received, on his birthday, a valuable token of appreciation. The records of the congregation until 1878 tell an unpalatable tale of hard times and difficult collections. Rules for imposing liens on pews are passed, the Secretary pleads for harsh measures to collect dues; even suits were instituted. Salaries and choir expenses were cut down, the amount of uncollectable assessments was on the increase.

To these troubles are added the sufferings of the 1878 epidemic. A mutely eloquent page² in the minute-book of the Trustees records six meetings with

No Quorum

the tale "no quorum," to which the Secretary adds in the margin "Epidemic raging".³

The financial problem of the congregation was solved in 1879 by the resignation⁴ of Rev. I. L. Leucht as Reader,

Reader Resigns Rabbi Gutheim undertaking to assume the Reader's duties in addition to his own.

The Secretary was instructed to convey to Mr. Leucht the general regret felt and expressed by the members;



REV. I. L. LEUCHT,
in 1872.

resolutions were presented to the departing Reader who had accepted the pulpit of Shangarai Chassed, its Rabbi, L. Lewinsohn, and Reader, M. Davidson, having recently died. At the annual meeting of 1881⁵ the Congregation was reported free from debt. Thanks had been voted Rabbi Gutheim⁶ for his "noble performance of increased duties".

A number of significant actions had been taken in the course of these years. In 1873 the Ritual Committee had reported that there were members who refused to take off their hats during service. A committee was appointed to induce these members to comply with the regulation. Cards were printed asking visitors to uncover their heads. In 1876 the Board, through the Secretary, asked Minister and Reader to dispense with the use of gowns for service.

On July 28th, 1877, the Congregation joined the Union of American Hebrew Congregations.

One of the victims of the epidemic was the Sexton, A. Weil, to whose services the Secretary pays the following tribute⁷: "Open-hearted, whole-souled A. Weil was always at his post, daily and unassumingly ministered to the sick, until he had to succumb to the fell destroyer. He deserves the appellation of a true hero."

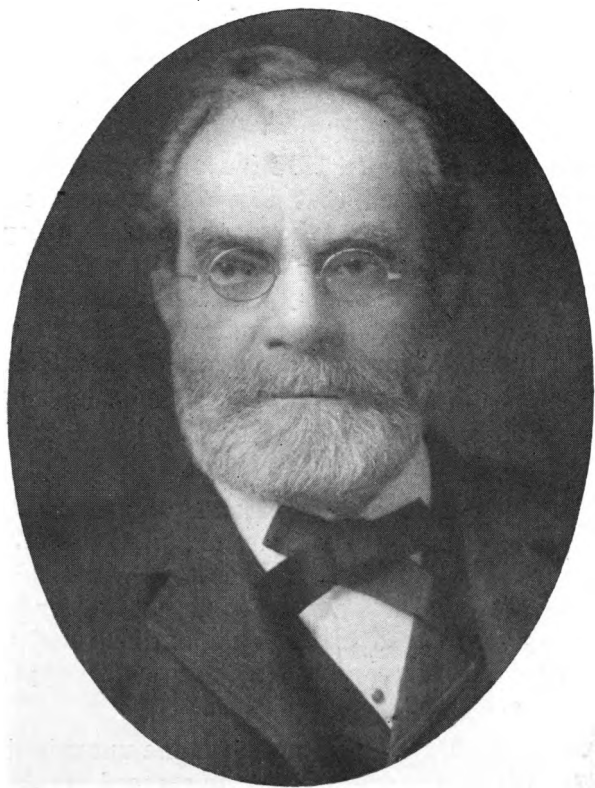
After Mr. B. Moses had served for the unexpired term, Mr. Henry Gutmann was elected⁸ to succeed Mr. Weil.

In 1880, it being rumored that the Portuguese Congregation was willing to donate its buildings to the Touro Infirmary if it could arrange pew-accommodation for its members elsewhere, a special meeting was called⁹ at which a resolution passed, moved by Isidore Newman,

**Hats
and Gowns**

Sextons

**Touro
Synagogue**



JULIUS WEIS,
President, 1874-1876, 1890-1898.

offering vacant pews to the Portuguese membership at a greatly reduced rate, if the donation were consummated. Touro Congregation not long thereafter coalesced with Shangarai Chassed.

In 1882 Mr. Ferd. Goldsmith, our present treasurer, was elected to that office; his term in office, of 40 years, is the longest of any one that has served
Our Treasurer the congregation in any capacity.

XII

THE SICILY ISLAND COLONY.

A break is advisable in our narrative at this point to make room for the tale of an unsuccessful experiment of which no detailed and impartial account exists, an experiment which, like the
Pioneers Again Hebrew Foreign Mission Society, presents the New Orleans Jewish community as pioneer in an important field, as the first community in this country which attempted to solve the problem of Russian Jewish mass-immigration by establishing an agricultural colony.¹

The movement had been started by Mr. Alfred Montagu who wrote to the secretary of the New York branch of the Alliance Israelite Universelle, Mr. I. B. Kursheedt, offering, in the name of Gov. McEnery of Louisiana, 160 acres of fertile land to each family of Jewish immigrants, the letter being followed by a telegram of the Governor to Hon. Myer S. Isaacs, president of the branch society.

A circular, appealing on behalf of the refugees, having been issued by the Union of American Hebrew Congregations, a meeting was called in New
Three Proposals Orleans² to take action. Money was collected³ and sent on at once; upon Mr. Gutheim's urgent advice a permanent committee was

Sixty-Seven



FERDINAND GOLDSMITH,
Treasurer of Temple Sinai since 1882.

formed. On September 18th this was followed by a meeting of lodges and organizations.⁴ The Governor telegraphed the Commissioner of Agriculture, recommending some lands in Attakapas Parish; these and other lands in Calcasieu Parish were found unsuitable. A proposition was finally presented from Messrs. Isidore and Henry Newman, offering a large section of lands in Catahoula Parish, one-half cultivated, some of it fenced, with small buildings. The offer permitted gradual payment, no taxes or rent to be charged for the first two years.

173 people came altogether; 35 families from Kiev, 25 from Elizabethgrad; they had been partly organized in Russia; at their head was Mr. Hermann Rosenthal, a man of means, distinguished scholar and writer.⁵ Most of the colonists were young men: merchants, teachers, artisans; 11 of them were farmers, 6 laborers; they chose 7 foremen to assist Mr. Rosenthal. These men were not without resources; nine of them had contributed as much as \$450 each; the New York Society aided them with \$2,800; the New Orleans community had collected about \$5,000.⁶

Before the Newman offer was accepted, a committee of three was sent to inspect the lands; this committee returned with a favorable report after a ten-day trip, having been cordially received in Harrisonburg where a mass-meeting of citizens, Judge Elam presiding, adopted resolutions of welcome.⁷ On December 17th some 25 men proceeded to the colony; December 22nd another band, including Hermann Rosenthal, departed, altogether some 48 men located there⁸; the women and children, with few exceptions, remained in New Orleans, being lodged at the Continental Hotel, corner Carondelet and Julia.

**The Human
Material**

**Exploration
and Departure**

For a time prospects seemed rosy. Before the departure of the first colonists Chanuccah was celebrated with addresses and songs at the festively decorated hotel; a number of the colonists had become naturalized as American citizens in honor of the Maccabaeen feast; at the end of the exercises there was a "procession with flags and lanterns through the streets, serenades were sung before the residences of the Newmans, the rabbis and other friends."⁹ The departure of the steamer for Sicily Island brought many friends to the landing; colonists and patrons cherished the greatest of expectations.

**Great
Expectations**

After a month's stay Mr. Hermann Rosenthal, in a letter to the Jewish South spoke hopefully of the experiment; the colonists, in a letter of December 21st,¹⁰ aver that "we have nowhere found such generous men, capable of making sacrifices in a noble cause as our coreligionists of New Orleans,"¹¹ wherefore they promise they will "strenuously endeavor to justify your confidence."

**Appreciative
Words**

They fenced in some 450 acres; 200 acres they ploughed and sowed with grain; they planted corn and vegetables; they cut down trees, planted fruit trees, repaired roads, dug wells and built three two-room cottages in addition to the two large houses on the place. But there were only two yoke of cattle and two mules in the entire colony; the colonists complained of the heat and the lack of drinking-water; they were disappointed that their wives and children could not join them; they missed intellectual or spiritual sustenance; they were discouraged by the uniform failure of the farmers around them, who, it is said, respected them for their diligence. There were troublesome weeds,

**Toil, Loneliness
and Floods**

malaria began its ravages; after a few months, about one-half of the colonists had left to take up peddling or factory work; in April the Mississippi River rose, breaking the levees, flooding the lands; the rest of the colonists scattered, abandoning their investment which had severely reduced their savings.¹²

There were all sorts of reckless recriminations¹³; it was claimed that these were marshlands, that the distance from New Orleans (350 miles)¹⁴ operated against success; but the enterprise had had the approval of the New York Society which had sent its President, Mr. J. Stanwood Menken¹⁵ on a trip of inspection. At an important meeting in New York, May 24, 1882, Mr. Hermann Rosenthal, giving an account of the experiment, calls it "a piece of Jewish history" and while "in the paradise promised" they had "only found serpents", he has words of praise for the devotion and enthusiasm of the New Orleans leaders, such as Rabbi Gutheim and Mr. Salomon Marx.

XIII

LAST YEARS OF RABBI GUTHEIM; HIS DEATH AND FUNERAL; THE VACANT PULPIT; ELECTION OF RABBI HELLER.

The Temple continued to prosper under the lighter financial burden; at the annual meeting of 1883 the assessment was reduced; there was an accession of twenty new members. Again valuable testimonial gifts were presented to President Frank and Secretary Marks; the severe meth-

**The Metairie
Lots**

Seventy-One

ods of the former were commended, pews were to be closed to delinquents of long standing. At a special meeting the motion to admit as members those who had non-Jewish consorts was defeated; at the same meeting a proposition to buy a new burial ground was tabled. In 1884 Messrs. M. Frank, Isidore Newman and Julius Weis, together with 37 other members of Temple Sinai, had purchased forty lots in Metairie Cemetery as a Jewish burial ground. The undertaking met with much opposition on the part of other members; but Mr. Gutheim signified his approval by accepting the gift of one of the lots. He had prepared a ceremony with a prayer of consecration towards the first burial in the new cemetery; that burial was to be his own.

He seemed to be in the enjoyment of a hale old age and his energies did not flag; in November, 1882, being then vice-president of the New Orleans Board of Education, he had become president pro-tem. upon the resignation of T. J. Semmes; in 1884 he had delivered the Baccalaureate Sermon to the second class of Hebrew Union College graduates: Rabbis Louis Grossman, Max. Heller, Jos. Silverman and Jos. Stolz; in 1885 he attended the Biennial Council of the Union of American Hebrew Congregations at St. Louis; he had undertaken a soliciting tour through Texas on behalf of the new building of the Orphans' Home. In the same year he presided over the sessions of the newly formed Conference of Southern Rabbis; in all of these gatherings his dignified figure had been greeted with the veneration due to long and honorable service; he passed away, after a brief illness, on June 11, 1886, just two days after the Feast of Weeks.

The body, guarded by young men of the congregation, lay in state at the Temple Sunday and Monday, the population of New Orleans pouring forth in throngs to view the remains; on Monday, during the obsequies, Jewish mercantile houses were closed; the funeral is said to have been the largest since the Civil War, every carriage in the city engaged, a profusion of flowers having been sent by churches, societies and friends; the newspapers devoted their leading editorials to eulogies of the deceased. Among the throngs which crowded the Temple (just then obstructed by the scaffoldings that had been erected for the frescoing of the walls) there were men and women of all faiths, classes and ranks; over 30 colored ministers had come in a body. As pall-bearers officiated (besides the Mayor, J. V. Guillotte), the Presidents of the four Jewish Congregations, of Orphans' Home and Touro Infirmary, of the Sanitary Association, the Conference of Charities, the Red Cross Society, the Louisiana Educational Society, the Society of Civics, the Dispersed of Judah. At Baton Rouge the legislature had adjourned, in New Orleans courts and municipal buildings had closed in honor of the deceased. Besides the local Rabbis, Leucht and Eisenberg, the funeral services were participated in by Rabbis Lowenstein (San Antonio), E. S. Levy (Natchez), Berkowitz (Mobile), Samfield (Memphis), Hecht (Montgomery), Bien (Vicksburg). Memorial services (Minyan), attended by large congregations, were held at the Temple for three evenings, prayers and addresses being delivered by visiting rabbis.

The congregation resolved to place a memorial tablet

in the Temple in his honor, to erect a suitable monument over his grave, to accord a pension to his widow. Action upon a successor was postponed until the annual meeting; services, in the meantime, were conducted by Col. E. I. Kursheedt, Mr. Leon Cahn and Mr. Edgar M. Cahn.

**The Orphaned
Congregation**

A number of candidates having been considered, Rabbi Max. Heller, then of Houston, Texas, was invited to address the congregation; on February 10, 1887 the Board recommended his election, which took place February 13th.

Election

XIV

1887—1922.

There are drawbacks and advantages in dealing with one's own work: the drawbacks involved in the lack of objectiveness and the advantages that come with familiarity. Bearing both of these in mind, it may be advisable to report the work and changes of these thirty-five years, not as a chronological story, but by departments or topics, so as to present the facts bare of all comment.

**Drawbacks and
Advantages**

The congregation has been efficiently officered throughout these and preceding years. Mr. Michael Frank, its first President, yielded to Mr. Julius Weis in 1874, but was re-elected in 1876 and remained in office until 1890, altogether seventeen years; Mr. Weis was president until 1898, in all ten years; he was followed by Messrs. Max Dinkelspiel (1898-1900), Henry Newman (1900-1902), Maurice Stern (1902-1906), Simon Gumbel (1906-1909), Jonas Hiller (1909-1912), Herman Weil (1912-1916), Max Schwabacher (1916-

Our Presidents

Seventy-Four



RABBI MAX. HELLER,
in 1887.

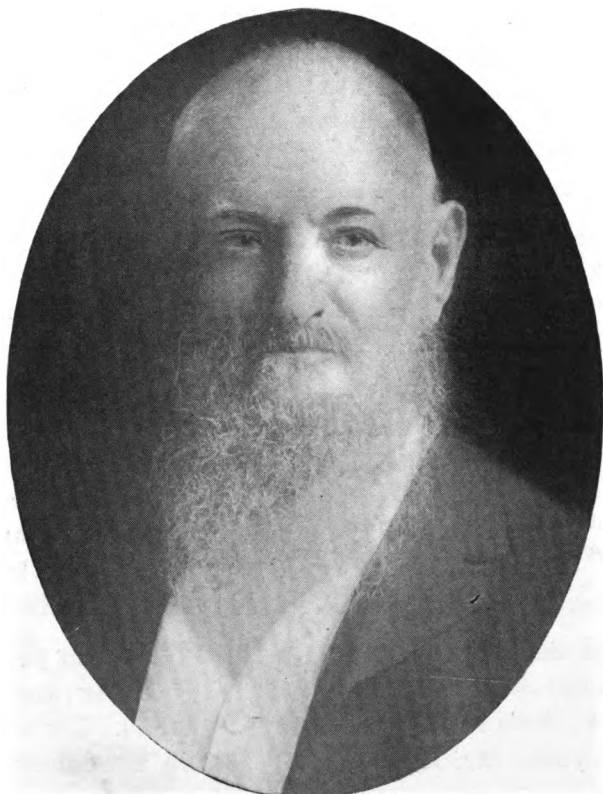
1918), S. Walter Stern (1918-1921) and, in 1921, by our present President, Mr. Sam Israel.

Of our first Vice-Presidents, Mr. Joseph Simon held the longest term: 1882-1910, 28 years; as Chairman of the Burial Ground Commission, he guarded those important interests for 40 years. Of our second Vice-Presidents, Mr. Henry Stern served longest: from 1878-1900, 22 years.

The first Secretary of the Congregation was Mr. Ferd. Marks, who held the office from its beginnings until 1890, for 19 years; his successors were: Edgar M. Cahn (1890-1894), A. H. Kaiser (1894-1899), Harold W. Newman (1899-1906), Monte M. Lemann (1906-1916), Harold S. Mayer (1916-1920), Scott E. Beer, our present Secretary.

The congregation, in its entire existence, has had only two treasurers: Henry Abraham (1871-1882) and our present Treasurer, Mr. Ferd. Goldsmith. Our present officers are: Sam Israel, President; Harold S. Weil, First Vice-President; Monte M. Lemann, Second Vice-President; Scott E. Beer, Secretary; Ferd. Goldsmith, Treasurer. Trustees: Mrs. Paul L. Godchaux, Mrs. Cora Feibleman, Messrs. Jac. Bloom, Felix Kahn, W. Irving Moss, S. Walter Stern.

In January, 1892, Rev. Herman Silverman was elected Cantor and Choir Leader; in June, 1893, he tendered his resignation, to take effect at once. On April 15, 1894, Rev. Julius Braunfeld was elected Cantor and Choir Leader. There was an unsuccessful move in 1910 to dispense with the services of a Cantor. On May 4th, 1919, a number of friends presented Rev. Mr. Braunfeld with Victory Bonds, in honor



JOSEPH SIMON,
First Vice-President, 1882-1910.

of his twenty-fifth anniversary as Cantor of the congregation, Mr. E. M. Cahn delivering an address of congratulation; Mr. Braunfeld passed away on May 4, 1919.

After two unsuccessful attempts to secure an Assistant or Associate Rabbi, the Board of Trustees invited Rabbi Elihu Starrels, a 1922 graduate of the Hebrew Union College, to speak from our pulpit on May 5th and 6th last; at a special meeting of the congregation he was elected Assistant Rabbi for one year.

The congregation has been served, with great faithfulness, by three sextons: A. Weil (1872-1878), Henry Gutmann (1878-1899) and our present Clerk, Eugene H. Gutmann. The last of these was presented with a purse on his fiftieth birthday.

Our services have been musically prepared and accompanied by the following organists: Messrs. Louis Mueller, Otto Weber, Florian Schafter, Wm. H. Pilcher, J. W. H. Eckert, F. C. Font, F. H. Simms, O. C. Bodemuller. The last of these, our present organist, entered our service in 1899.

When the choir was organized in 1872 it had two distinguished volunteers, Messrs. F. A. Haber and Jos. Magner; these resigned after a few months. For a number of years Mr. Leon Cahn served in a voluntary capacity.

Our membership has expanded steadily with the years, as the more detailed records of latter dates testify. The numbers that can be readily ascertained are: 1895, 290; 1902, 325; 1904, 346; 1905, 356; 1907, 369; 1910, 409; 1915, 417; 1922, 485.

Seventy-Eight



HENRY STERN,
Second Vice-President, 1878-1900.

Our Constitution and By-Laws have undergone important changes in the direction of progress. Our new constitution was adopted (Mr. Felix J. Dreyfous, Chairman of the Committee) on May 26, 1900. It was modified upon the recommendation of Herman Weil¹ so as to create a class of Auxiliary Members; in December, 1919, women were, by a new regulation, declared eligible to the Board of Trustees. In 1915, upon the recommendation of the rabbis of both congregations owning Gentilly Cemetery, a rule was adopted permitting the burial, at Hebrew Rest, of non-Jewish spouses, on condition that all non-Jewish observances and symbols be eschewed. At a special meeting, February 6, 1920, a plan of sustaining memberships devised by Mr. Monte M. Lemann, was embodied with the constitution.

The edifice has had the devoted care of Committees and Board as well as, since the establishment of the Sisterhood, of the ladies. It has borne the brunt of the years well; its enormous weight has not caused it to sink or crack perceptibly, probably because it rests, by a happy accident, upon a deep bed of shell; in all these years not a plank of flooring or a brick has had to be renewed.

As previously mentioned, the Temple was frescoed in 1886; in May, 1896, Mrs. Henry Abraham and Mrs. Gutheim, assisted by a number of ladies, charged themselves with having the ark renovated and the coverings of the scrolls renewed. In 1897, by circular, it was proposed, as one feature of the celebration of the 25th anniversary of the Temple, to make a number of necessary changes in lighting, carpeting and the organ; the yellow fever scare of

Eighty



HON. MAX DINKELSPIEL,
President, 1898-1900.

that year blighted the celebration; the subscriptions received sufficed only for the introduction of electric lighting and the repair of the organ.

A more elaborate change, calling for the expenditure of \$6,500, was made in 1900 when the outside of the

Other Changes Temple was cemented and other important improvements introduced. The committee (Simon Weis, Chairman, Felix J. Dreyfous and Alphonse Marx) was tendered the special thanks of the congregation.

In 1893 the construction of permanent outside stairways had been recommended as a necessary measure of safety. In 1904 Mr. Emile Weil, by instruction of the Board, constructed ornamental fire-escapes which were repaired in 1917. Other important improvements were: Redecoration (1907), a motor for the organ (1908), new heaters (1910 and 1918).

The congregation, during its half century, has been the recipient of various donations and bequests. At the

Donations time of the dedication the large clock in front of the organ was donated by Mr. and Mrs. Moses Schwartz, the first couple to be married at the Temple; the perpetual light in front of the Ark by Mrs. Henry Abraham in memory of her father, Mr. Louis Goldsmith, who had died in Europe²; the two tall pulpit chairs by Mr. and Mrs. Gabriel Brown. A scroll-cover was donated by Mr. and Mrs. S. L. Hirsch of Vaiden, Miss. Later a pair of silver candlesticks for the pulpit was donated by the family of Mrs. Henry Abraham in her memory; Mrs. Rapr. Mayer gave a silver flower bowl in memory of her husband. Mr. B. Fellman gave a silver scroll-pointer; the children of Charles Simon, in his memory, a set of silver scroll ornaments;

Eighty-Two



HENRY NEWMAN,
President, 1900-1902.

Mr. and Mrs. Max Frankel, a large scroll with mantles and silver ornaments in memory of Mr. and Mrs. Mathias Hirsch; Mrs. Eli Joseph a large silver Chanukah candelabrum with marble pedestal, in memory of her father, Mr. Simon Gumbel; Mrs. Herman Levy a carved lecturn in memory of her father, Mr. Joseph Simon; Mrs. Mathilde Heller, mother of Rabbi Heller, an embroidered scroll-wrapper; the family of Mr. and Mrs. Alphonse Marx, the two electric candelabra at the sides of the pulpit in memory of their parents. Two pulpit bibles were presented, one by Mrs. Max Weil, the other by the Sisterhood in memory of Mr. Max Schwabacher.

During the World-War a silk flag for the Ark was given by Mr. Sam Israel, a Service Flag for the vestibule by Mrs. Edward Godchaux; a Roll-of-Honor Book with carved stand by Mr. Norman Mayer and Mrs. Albert Wachenheim in memory of their mother, Mrs. Josephine Mayer.

The Temple has received a number of bequests and of donations in money, from \$1,000 to \$100, for the recording of which a marble tablet was placed in our vestibule. The list of testators and donors and those honored by relatives reads: Albert J. Newman, Simon Levy, Jr., Mrs. Josephine Mayer, Mathias Levy, Mrs. Emilie Jones Gutheim, Mrs. Henry Abraham, Simon Gumbel, Charles Simon, Mrs. Edward Feibleman, Edward Feibleman, Mrs. Alphonse Marx, Mrs. Isidore Newman.

Mr. and Mrs. Jacob Bloom donated a sum in celebration of their fifteenth wedding anniversary.

Eighty-Four



MAURICE STERN,
President, 1902-1906.

Various courtesies were tendered by the Board to congregations, families and individuals. The Congregation

Courtesies Gates of Mercy was invited in 1888 to use our edifice during repairs; Touro Synagogue was tendered our hospitality in 1897, 1907, 1920 and 1922. St. Paul's Church, in 1891 and 1892, accepted our tender of hospitality and expressed appreciation by sending flowers to our confirmation services for a number of years.

On the other hand, requests from representatives of the Christian Science movement to lend the Temple for lectures were declined in 1908 and 1913; in the former year a similar request from the Association for the Advancement of Science was complied with.

Joyous occasions in the lives of members of the community received appropriate recognition. The Board sent a gift to the silver wedding of Rabbi **Congratulations** and Mrs. I. L. Leucht³ and a floral offering at the time of Rabbi Leucht's twenty-fifth anniversary of service with Touro Synagogue. It similarly recognized the golden weddings of Messrs. Joseph Simon and Ferdinand Goldsmith, the 80th birthday of Mr. Julius Weis, the 70th birthdays of Messrs. Henry Stern, Isidore Newman and Elias Landauer.

The Board adopted resolutions of condolence and sent floral offerings to the obsequies of Archbishops Janssens (1897) and Blenk (1917), as also to those **Condolences** of Dr. Beverly E. Warner (1910).

It honored by resolutions the demise of Michael Frank, Isaac Levi, Henry Gutmann, Leon Cahn, Ferd. Marks, Chas. Newman, A. Erman, Col. E. I. Kursheedt; the funeral of Joseph Wagner was attended by the Board in a body; that of Mr. Simon Gumbel, who died while



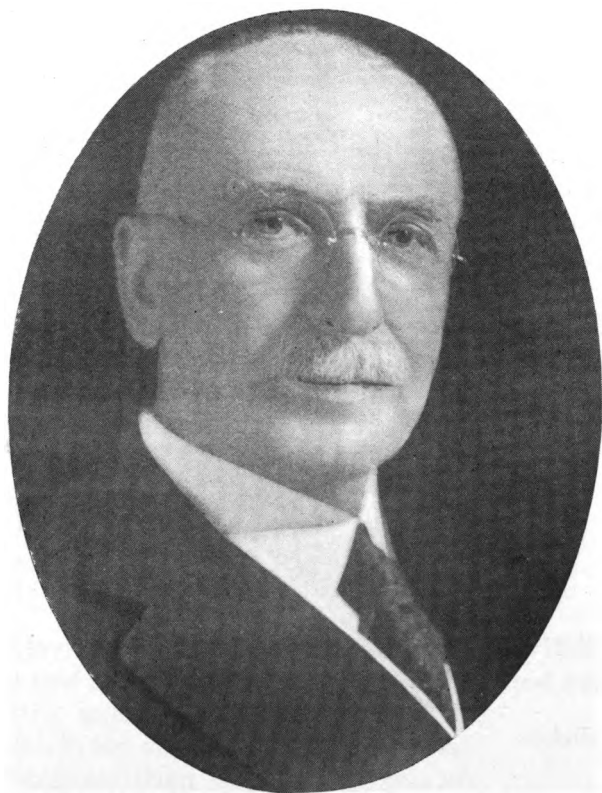
SIMON GUMBEL,
President, 1906-1909.

serving as President, was at the Temple and his chair draped with mourning for thirty days; the Board was called in special session at the demise of Mr. Julius Weis, attended in a body, sent a floral gift and engrossed resolutions; the Temple was tendered for the funeral of Mr. Joseph Simon which was similarly honored. Floral gifts were sent to the caskets of Rabbi I. L. Leucht and Mr. Michel Cahn; resolutions of sympathy to the families of Mrs. Isidore Newmann, Mr. Jacob H. Schiff, Salomon Marx, Rev. Julius Braunfeld, and the congregation of Rabbi Isidore Lewinthal; a donation to the floral fund in memory of Mrs. D. Fichman.

Temple Sinai and Touro Synagogue entertained jointly two conventions: of the Union of American Hebrew Congregations (December, 1894) and the **Conventions** Central Conference of American Rabbis,⁴ also the session of the Jewish Chatauqua. In July 1918 the Board, at a special meeting, elected two delegates towards representation in the Jewish Congress.

These years have seen considerable changes in our ritual and hours of service. The Merzbacher ritual was exchanged for the Union Prayerbook in **Services and** December, 1895, after motions to adopt it **Ritual** had failed in 1889 and 1893. In 1887 the hours for opening Friday service shifted, according to the season, from 6 to 7:30. In 1890 it was resolved to adopt the uniform hour of 7 o'clock for the year; in 1897 it advanced to 7:30, returning to 7 in 1898; thence it changed to 7:15 (1899), 7:30 (1905), until, in 1914, a vote by postal decided for the present hour, 8 o'clock.

The Saturday morning service began as early as 9 o'clock (summer of 1898) and was changed, for the cool season, to 10:30 o'clock in 1907.



JONAS HILLER.
President 1909-1912.

Collections were taken up, in earlier years, on the Friday evening nearest to Purim, on behalf of the Alliance

Collections Israelite Universelle; in 1886 Rabbi Gutheim succeeded in inducing a number of Southern congregations to adopt this practice; in 1911 the German Hilfsverein was substituted as beneficiary; the custom has been in abeyance since the World War. Other collections were taken up for the Louisiana flood sufferers and for the relief of Chinese famine.

After the World War had been in progress for some time the congregation, at the urgency of Rabbi Heller, resolved to make war-relief collections a regular feature of every service; from February 14th, 1915, until November 25th of the same year (when the custom was abrogated) our collections mounted to \$2,446.37. Since that time collections resulting in large amounts were taken up at one of the services of the awe-inspiring days of 1917, 1918, 1919, 1920 and 1921.

XV

1887—1922 (Continued).

In 1887 our Religious School was taught by volunteers who had been recruited by Mrs. Gutheim, the best women of the congregation, teaching with rare devotion. The vestry was not divided into rooms; there were partition-stands between classes, shutting out sight, but not sound. Rooms were built in June, 1887, to which other rooms were added in 1904; for a number of years there were changes from volunteer teaching to paid teaching and back again until, in 1915, a regulation was adopted to employ hereafter none but trained teachers or college graduates.



HERMAN WEIL,
President, 1912-1916.

Meantime, for four years,¹ the Rabbi, dividing the school into four classes, taught these alone on Saturdays (9-10) and Sundays (9-12). In 1905 and 1906 a Normal School was started with the assistance of Rabbi Bergman and Mr. Israel Levin; in 1911 Mrs. Annabel Nathans was appointed Principal; in 1917 and 1918 Mr. Isaac S. Heller held the office. Mr. Herman Neugass devoted much time to the Sunday School in the early nineties. In 1910 Mr. Salomon Marx became Chairman of the Sunday School Committee; his regular attendance and delightful talks to the children were pleasant features of the school. In 1916 Mrs. David Pokorny, aided by Mrs. A. S. Kottwitz, started a Kindergarten class; a post-confirmation class was begun in 1916, there being two post-confirmation classes in 1918, of which one was taught by Mr. Isaac S. Heller. Hebrew classes were taught by paid teachers, among them Messrs. Lichtentag, Euphrat, Braunfeld, Sessler and Brener. In 1917 and 1918 attendance was stimulated by a "Trip to Palestine" on ships representing the various classes, the map for the trip having been prepared by Miss Cecile M. Heller.

In 1903 a regulation was adopted by the Board of Trustees, upon recommendation of the Rabbi, to the effect that the hours for funerals must not be chosen so as to interfere with the Rabbi's duties at the Religious School.

Purim and Chanukah entertainments were held every year in the form of plays or tableaux-vivants or other performances, conducted mostly by Mrs. **Entertainments** Annabel Nathans. Of these entertainments there were two that united the schools of the three Reform Congregations: the Union Chanukah Service at the Harmony Club² and the Purim entertainment at the Athenaeum.³



MAX SCHWABACHER,
President, 1916-1918.

The Mite Society had been started by Mrs. Gutheim in the early days of the congregation; it was revived by Mrs. Annabel Nathans and devotes itself to collecting money and giving entertainments for charitable causes; the Sunday School children have sent contributions to many charities; in 1921 a war orphan, Sidonie Hanauer of Berlin, aged twelve, was adopted through the mediation of the Bnai Brith.

Collections

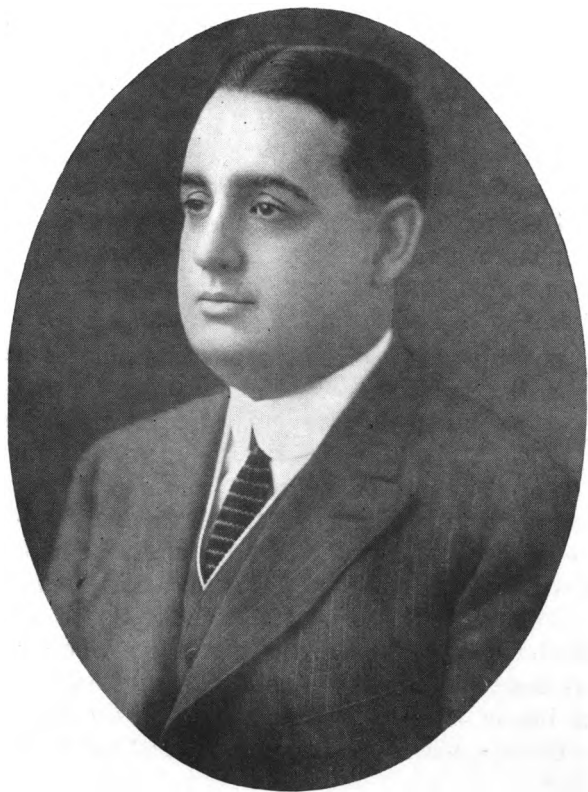
The Confirmation Class receives two hours' weekly instruction from the Rabbi beginning in November, with five hours each for the two weeks just before the Feast of Weeks; until about ten years ago it used to meet, after the Confirmation exercises, for a reception at the home of the Rabbi; until about seven or eight years ago the Rabbi gave Seder to the Confirmands at his house. In 1919 and 1920 the confirmands had Seder with the Rabbi in the vestry rooms, the Sisterhood having charged itself with the arrangements.

Confirmation Class

After the death of Miss Virginia Lazarus in 1897 her family founded the Virginia Lazarus medal for scholarship in the Confirmation Class; in 1922 the medal was awarded to Virginia G. Lazarus. The Confirmation Class of 1916, at the request of the Rabbi, furnished a room of the school with chairs, desk, pictures and maps; the confirmands of 1917 presented the school with a large clock.

Donations

Other donations to the Religious School consisted of one hundred auditorium chairs by Mr. Leon Fellman (1914) to which the Sisterhood added a large number; a museum case by Mrs. Charles Levy, an antique bookcase by Mrs. Paul L. Godchaux, an oak platform and pulpit-stand, in memory of Mrs. Alphonse Marx, by the



S. WALTER STERN.
President, 1918-1921.

Sisterhood, a carved Chanukah candlestick by Mrs. Gabe Kahn, an oil painting of Rabbi Gutheim by Judge Sam Levy, a modern sanitary water-cooler, in memory of Mr. Salomon Marx, by Mr. A. A. Marx, together with many books, ceremonial articles, paintings and pictures.

Our Sunday School library, under the competent and devoted management of our librarian, Miss Rosa C.

Our Library Mayer, has grown to be an indispensable accessory to the school. Started by the rabbi's donation of a nucleus, it now embraces some 1,000 books, besides a Reference Library of some 90 volumes. These books are classified upon the shelves to facilitate selection; a complete catalogue has been prepared, copies of which may be had from the librarian.

An important adjunct to the congregation is our Sisterhood. It was formed as "The Temple Sinai Guild"

The "Temple Guild" upon a motion of Mr. Felix J. Dreyfous "that the President be authorized to appoint 15 ladies to serve as an auxiliary association to take charge of the furnishing and maintenance of the building." Mrs. Paul L. Godchaux has been President, except for one term, during which Mrs. Lewis Goldstein presided. In 1902 the Secretary, Mrs. Max Heller, who held office as such for nineteen years and has been Chairman of the Program Committee during the life of the Sisterhood, presented the first report of the Guild's work to the annual meeting of the congregation.

In the course of years the work of the Sisterhood has expanded rapidly; an idea of the variety of that work

Sisterhood Activities is conveyed by the list of Sisterhood committees: on House, Choir, Sunday School, Entertainment, Decoration, Garden, Program, Library, Press, Purchasing, Hospitality, Member-



SAM ISRAEL,
President of Temple Sinai since 1921.

ship, Uniongram, Museum, Scholarship. The membership has grown to 352. As indicated by the names of the committees, the Sisterhood takes charge of the edifice and its furnishings, excepting repairs. For many years the chairman of the House Committee was Mrs. Alphonse Marx, who took great pride in watching over the tidiness and order of the housekeeping and gave unstinted time to its care. Mrs. Helen Schwabacher has been Treasurer, except for one term, during the life of the Sisterhood. Sunday School entertainments, temple decoration for the holidays and special occasions have been under the supervision of the Sisterhood; it had the trees and shrubbery of the garden cared for, erected a large iron arbor in our garden for the observance of Succoth; it gives monthly entertainments with papers, addresses and musical numbers; it looks hospitably after the attendance at services and home entertainment of out-of-town students.

The Sisterhood⁵ placed the present librarian in charge of our collection who has been assisted by Miss Dina Goldstein; it provided book-cases and books for the library; it had white draperies made for Ark and pulpit desk to be used on the high holidays. It initiated⁶ the Temple Sinai Bulletin, edited first by Mr. Isaac S. Heller, then by the rabbi, in 1921 by Mrs. E. M. Cahn, since October by Rabbi Elihu Starrels.

It introduced congregational singing at the end of service (1904), rehearsals for the Seder family service; it introduced the practice of gathering annually the parents of the year's confirmands to make sure of simplicity in dressing and adornment; it sees to the reservation of pews on Confirmation Day for the use of parents who are non-members; it brought about the use of white suits



REV. JULIUS BRAUNFELD,
Cantor of Temple Sinai, 1894-1919.

by the boy confirmands for practical and aesthetic reasons.

The Sisterhood decorates, lights and furnishes our arbor-booth for the eve of Succoth; in 1918 these exercises were omitted for reasons of war economy, in 1920 because of weather factors.

In 1918, at the suggestion of the rabbi, a scholarship was inaugurated, to be named the James K. Gutheim Scholarship, at the Hebrew Union College, Mrs. Jennie Blum and Mrs. Isidore Newman donating a large proportion of the \$300 needed; the scholarship has been maintained annually since. Delegates were sent to several of the Biennial Councils of the Federation of American Jewish Sisterhoods; Mrs. E. M. Cahn was elected on the Executive Committee of the Federation in 1919.

In 1921 the Sisterhood was called upon to co-operate with the drive by which the Federation is endeavoring to secure the \$250,000 needed for the erection of a Dormitory at the Hebrew Union College. The share allotted to our Sisterhood was \$2,175. After a large number of members had obligated themselves to secure their pro rata from special earnings, a Calico Ball⁷ raised a sufficient sum to come within one-third of the amount allotted.

A convention of Louisiana Sisterhoods took place, at the invitation of the local bodies, on December 19, 1921.

In connection with the many useful activities of the Sisterhood it may be in place to pay a tribute here to one of the foremost leaders of Temple Sinai womanhood whose busy life came to a premature close a few years after the Sisterhood had started on its career. Mrs. James
One Hundred



MRS EMILIE JONES GUTHEIM,
Married December 15, 1858, Died May 6, 1904.

K. Gutheim passed away on May 6, 1904, to the profound bereavement of the entire congregation; what she had meant to her husband, her friends, the congregation and the community it may be best to record in the following resolutions which were adopted by the Trustees and Congregation and engrossed for perpetuating in our vestry rooms, along with the expressions of loss adopted by congregations and associations upon the death of her husband.

“The Board of Directors of Congregation Temple Sinai, in monthly meeting assembled, deems it its pious duty, on behalf of the congregation, to record the sentiments of sorrow and mourning with which the entire city received the sad tidings of the demise of Mrs. Emilie Jones Gutheim, relict of our late rabbi, Rev. James K. Gutheim.

**A Tribute to
Her Worth**

Mrs. Gutheim came to our city as the chosen bride of our spiritual leader. She became at once his worthy associate in every work of charity and humanity. She was a friend to every member of our congregation, she shared our joys and sorrows; with tireless zeal and inexhaustible energy she cheered the sick, watched by the bedside of the dying, comforted the sorrow-stricken; her sunny temperament brought healing and joy to hundreds of homes. Her talent and counsel, her time and strength were always at the command of all good work; she was ever among the leaders in those public-spirited enterprises of our city which called for the aid of devoted women. Her social charm, her exquisite tact, her fascinating personality rendered her equally acceptable to Gentile as to Jewish circles; so that she became, socially, a link between Jew and Gentile. Mrs. Gutheim was representative of Jewish womanhood in her kindliness,

her refinement, in the breadth and catholicity of her sympathies,

Her memory will ever abide with us as that of a faithful, tireless worker for humanity; Congregation Temple Sinai, which was her family after her nearest and dearest had been taken from her, will cherish the recollection of her virtues as a noble heritage. In heartfelt appreciation and as an enduring record we inscribe these sentiments upon a page of our minutes, to testify our gratitude and esteem for one who held a high place in the affections of our people."

The funeral gathered a vast throng at the Temple; many of the most prominent non-Jews came to pay the last honors to a dear friend. There was a profusion of floral pieces, sent by organizations and individuals; the speakers were Bishop H. C. Morrison, Rabbi Max. Heller and Max. Dinkelspiel, Esq. Mrs. Gutheim, being the last surviving member of her family, left a bequest to Temple Sinai for the purpose of caring for her grave. The Touro Infirmary was her residuary legatee.

XVI

1887-1922 (Concluded).

The first Jewish Thanksgiving Service in compliance with proclamation was held in New Orleans in 1846.¹

Temple Sinai observed Thanksgiving Service in the eighties, then revived it in 1896, invited by the Unitarians to join them. In 1902 a special effort was made to popularize the service, employing the Union Prayerbook; after continuing in 1903, we were joined in 1904 by the Gates of Prayer Congregation, Rabbi Moise Bergman preaching the sermon. The year 1905 was distinguished by the

celebration, on Thanksgiving Day, of the Quarter Millennial Anniversary of the Settlement of Jews in the United States; the services were held jointly with the congregation Gates of Prayer; the sermon by Rabbi Heller was printed in the volume published by the Executive Committee.²

In 1906, for the first time, the service united the two congregations with the Unitarian Church of the Messiah, Rev. E. H. Gilchrist preaching; a special Thanksgiving ritual, combined from the Union Prayerbook and the Unitarian ritual, was used for the first time. In 1907 we were joined also by congregation Beth Israel; in 1908³ and 1909 the three congregations joined in the service. In 1910 the experiment was first tried of preaching three sermonettes, dealing with related aspects of some timely subject. In 1911, Rev. George Kent preaching, a second edition of the Union Ritual was employed. In 1912 Rabbi Heller preached the sermon; in 1913 Dr. Kent preached a sermon, remarkable equally for its sincerity and its courage, entitled "A Christian's Confession, His Thanksgiving and Prayer"; Dr. Silber delivered the sermon in 1914, Rabbi Heller in 1915; in 1916 and 1917 the sermon was replaced, each time, by three sermonettes. During the war year, 1918, besides taking part in the communal Thanksgiving service of the evening,⁴ we had our own service in the morning, union services being in abeyance by reason of the large assemblies, eager to take part. In 1919, again, we had our services by ourselves. In 1920 we accepted, in common with Touro Synagogue, the invitation extended by Congregation Gates of Prayer to have joint Thanksgiving service in the new Napoleon Avenue synagogue. In 1921 the three Reform congregations held their Thanksgiving service at our Temple.



MRS. PAUL L. GODCHAUX,
President of Temple Sinai Sisterhood.

A number of memorial services have been held in our Temple to honor the memory of great and good men of whom the world, our country or Judaism had been bereaved. Solemn memorial service was held in 1885 for Sir Moses Montefiore; other memorial services were accorded as tributes to Rabbi James K. Gutheim,⁵ to Rev. Dr. Isaac M. Wise,⁶ President McKinley,⁷ to the victims of the Titanic,⁸ Ex-President Theodore Roosevelt.⁹ The memory of Booker T. Washington was honored¹⁰ by an address, setting forth the unique character of his services to his race. The congregation took part in memorial services at the Athenaeum, for one of the most loyal and distinguished of its members, Mrs. Isidore Newman,¹¹ and in a memorial meeting, at Temple Sinai, of congregations, lodges and societies to honor the martyrdom of Dr. Israel Friedlander and Rabbi Bernard Cantor.¹²

Important centennials were observed in our pulpit by pertinent sermons. Such were the centennial of Solomon Sulzer, the great Vienna Cantor,¹³ the eight hundredth anniversary of Rashi, the classic among Jewish commentators,¹⁴ the Tercentenary of the King James Bible,¹⁵ the four hundredth anniversary of Martin Luther's theses at Wittenberg,¹⁶ the centennial of the birth of Rev. James K. Gutheim¹⁷ at which Rabbi James G. Heller was the principal speaker, the Tercentenary of the founding of the Plymouth Colony.¹⁸

There has been, of late, a progressive tendency on the part of our local Reform congregations to join in union services. The first of these was the Gutheim Centennial Service; other union services were held, at Touro Synagogue and Temple Sinai,

One Hundred and Six

in connection with the gathering of the Jewish Chautauqua, also during the visit of Prof. Solomon Freehof¹⁹; Touro Synagogue and Temple Sinai worshipped together during the summers of 1921 and 1922. By agreement of the rabbis and boards of the three congregations there are to be henceforth three union services a year, to be held, in turn, in the three Reform synagogues; on Thanksgiving Day and for the morning services of the Feast of Conclusion and the Last Day of Passover. The first of these Union services took place at the Temple on October 14th, Rabbi Starrels preaching the sermon to a large congregation.

The pulpit of Temple Sinai has been, at all times, discriminatingly hospitable to colleagues of standing and open to men and women, non-Jews as well as Jews, who could be trusted to champion timely causes with the dignity befitting the environment.

Rabbi Guests The following rabbis have preached in our pulpit by invitation during the years in which record was kept: Henry Barnston, Moise Bergman, Henry Berkowitz, S. G. Bottigheimer, Abram Brill, Henry Cohen, Oscar J. Cohen, Jos. Friedlander, David Fichman, Solomon B. Freehof, William S. Friedman, Ephraim Frisch, Louis Grossman, Leon Harrison, Sigmund Hecht, Israel L. Heinberg, Emil G. Hirsch, Joseph Israel, Sol. I. Kory, Nathan Krass, Joseph Krauskopf, J. Leonard Levy, Isidore Lewinthal, Solomon C. Lowenstein, Leo Mannheimer, David Marx, Abr. J. Messing, Alfred G. Moses, David Philipson, Jacob S. Raisin, Max Raisin, David Rosenbaum, Frank L. Rosenthal, Samuel Rosinger, Leonard J. Rothstein, Tobias Schanfarber, Mendel Silber, Joseph Stolz, Sidney S. Tedesche, Harry Weiss, Stephen S. Wise, Louis Witt, Louis Wolsey, Martin Zielonka.

The courtesy of our pulpit was also accorded to the following ministers of other faiths: Drs. William R. Pierce, Henry Wilder Foote, H. Elmer Gilchrist, George Kent, Jenken Lloyd Jones.

Christian Ministers

The first woman to occupy Temple Sinai pulpit was Miss Sadie American.¹⁹ Other distinguished women who spoke in our pulpit were: Miss Alice Blackwell, editress of *Woman's Journal*; Mrs. Charlotte Perkins Gilman, the poetess; Mrs. Caesar Misch, Misses Florence Kelley and Jane Addams, celebrated social workers, Miss Henrietta Szold, head of the Hadassah movement.

Women in Our Pulpit

The list of laymen who have appeared before us at our services is: Drs. Wm. A. Evans and Isaac A. Abt, Messrs. Chester J. Teller, Ed. L. Heinsheimer, A. H. Fromenson, Ittamar Ben Avi, Prof. Nahum Slouchz, Hon. B. F. Jonas, Hon. Max Dinkelspiel, Hon. Oscar S. Straus, General Mesrop Newton Azgabetian, a former general of the Russian army, who appeared resplendent in uniform and medals, a curious apparition in a Jewish pulpit, yet an eloquent pleader on behalf of his deeply wronged Armenian brothers to whom so much active sympathy has been shown by their Jewish kin.

Laymen

The pulpit work of the rabbi has had the great advantage of frequent publication in the columns of the *Times-Democrat* and other papers, many sermons also having been published by him in separate reprints. In 1911 the *Times-Democrat* gave publicity to six lectures on the condition of the Russian Jews; in 1902 the congregation had 25 weekly lectures issued under the name of Temple Sinai Pulpit; in the war year, 1918, the *Times-Democrat* published *One Hundred and Eight*

Published Sermons



MRS. ALPHONSE MARX.
Zealous Guardian of Tidiness.

lished, in its Sunday issues, sixteen of Rabbi Heller's sermons on subjects dealing with the war.

Rabbi Heller, in addition to holding Bible classes at various times and a class in Jewish literature during the winter of 1921, and delivering Ballopticon

Preparing lectures on Jewish races and Jewish art in
Rabbis 1913 and 1914, prepared a number of

young men for admission to the Hebrew Union College. Rabbi Gutheim had rendered this service to two young men who graduated in due course: Rabbi Clifton Harby Levy and Rabbi David Marx; he had also prepared Mr. Edgar M. Cahn, who attended the Cincinnati Seminary for two years. Rabbi Heller gave the required preparation to Rabbis Moise Bergman, Sol L. Kory and James G. Heller²⁰; of other young men he prepared Julius Baumgarten who died²¹ after two years of attendance; Walter Marcus, who discontinued attendance after two years; three others received the instruction, but failed to apply for admission.

In 1892 Rabbi Heller, by permission of the Board of Trustees, devoted one Sabbath in every four weeks to circuit work, preaching to the communi-

Circuit ties of Summit, Brookhaven, Jackson and
Preaching Canton on Friday and Saturday evenings,

Sunday mornings and evenings; the compensations paid by the four communities were divided between the Home and the Touro Infirmary. After a trial of four months the work proved too exhausting and was discontinued.

A number of conversions to Judaism have been consummated by the rabbis of Temple Sinai, no complete record being available of the years
Conversions prior to the advent of the present rabbi.

While most of these new professions largely rest upon adventitious motives, such as the desire for a Jewish marriage, or, after marriage, the

One Hundred and Ten



SALOMON MARX,
Chairman of Religious School Committee, 1910-1921.

eagerness to be at one with one's consort or the Jewish family and friends, or the wish of being buried by the side of a departed spouse, yet the seriousness and sincerity of the resolve are tested so far as fairness permits and a course of instruction extending over 8 to 10 weeks is imparted prior to the ceremony which took place before ten witnesses, until the rabbinical conference decided that three were sufficient. The following is a list of conversions by the rabbis during the lifetime of the congregation: Miss A. R. Campbell (1876), Miss Carrie E. Walsh (1878), Miss Pauline de Castlenau (1879), Miss Laura Sarah E. Cammack (1880), Miss Jessie W. Green (1882), Miss D. S. Faust (1883), Miss Helen V. Harper (1883), Miss Lillie Naomi Fisk (1883), Miss Mary McConnel Gordon (1883), Mrs. A. Philips (1889), Mr. C. F. G. Mauthe (1891), Mr. L. W. Powers (1892), Mr. David H. Ehrman (1893), Miss Coralie Jurgielwicz (1897), Mr. W. B. Parker (1900), Mr. Charles Wetmore (1901), Miss Alice Roberts (1901), Mr. Theo. V. Edsall (1901), Mr. Clarence Eugene Joseph (1906), Mr. Leslie B. Selph (1907), Miss Mary Roach (1907), Miss Daisy Guérin Mayer (1907), Mrs. Carrie Richardson Oppenheimer (1910), Mrs. Margaret Robinson Barnett (1910), Mr. Joseph Walker Adams (1910), Mrs. Marie Weissenberger Pincus (1910), Mr. Carl von Thingelstedt (1912), Mrs. Lillian Harriet Kennedy Kleinsmith (1913), Miss Alice North (1914), Mr. Henning Edward Kohn (1918), Mr. Alvin Durning and Mr. Henry A. Thornton (May 31, 1922).

An unusual case of a genuine, but not formal conversion was that of Miss Frances A. Ledlie. A Cincinnati
of good family, reared under Presbyterian
A Strange auspices, she was a woman of keen intel-
Convert ligence and high education, a private
teacher of Latin and Algebra who had, for many years,
One Hundred and Twelve



**HENRY GUTMANN and EUGENE H. GUTMANN,
Two Efficient Sextons, Father and Son.**

at the churches of different Christian denominations, even for some years as novice in a convent, sought to find the religious food which her spiritual nature craved. Drifting into the Temple some twenty-six years ago, she derived from our service the contentment she longed for and became, by the advice of her friend, Dr. Beverly E. Warner, an unfailingly regular attendant on Sabbath and holiday services, for a quarter of a century. It was deemed best by her and the rabbi, not to subject her shrinking temperament to a formal conversion. With the years she lapsed into ailment and poverty, being aided by many friends, among them some members of our Sisterhood. When she passed away,²² it was found that she had bequeathed to the Sisterhood \$229.40 "to be applied to the relief of genteel women in distress." At her request she was buried in our Hebrew Rest Cemetery.

Another rare instance was that of Robert E. Anspach in 1893. A young Bohemian Jew of excellent family, he had been driven into the arms of conversionists in New York partly by the dire need from business failure and unemployment, partly because he had, out of shame, ceased to correspond with his family. Having entered upon theological studies, with a view to becoming a conversionist preacher, he came to New Orleans where he was encouraged by a number of Christian ministers from whom he received assistance. His constant remorse, however, was set aflame by news from home to the effect that, his parents having heard of his step, his father had died from grief and his mother implored him to return home. He threw himself upon the mercy of Rabbi Heller, asking to be received back into Judaism. He proved himself ready to avow his insincerity to one of his Christian friends in the rabbi's presence and, by the hard manual labor

One Hundred and Fourteen

of a few months, earned his passage home where he was reported to have resumed his place among respected members of his community.

**Soliciting
Tours** Trips of solicitation through North Louisiana and Texas were taken by the rabbi in November 1895 on behalf of Touro Infirmary and in May 1902 in the interest of the Isaac M. Wise Memorial Fund for which Mr. Julius Weis, as member of the Executive Committee for the Fund for the states of Alabama, Arkansas, Florida, Louisiana, Mississippi, Texas, had issued two bulletins in 1901.

Outside Work Rabbi Heller edited the *Jewish Ledger* in 1896 and 1897, was leader-writer for the *American Israelite* 1902-1914, and contributes the column of Jewish Current Events to the *Bnai Brith News* since September, 1922. He was elected vice-president of the Central Conference of American Rabbis in 1907 and 1908, president in 1909 and 1910. He was appointed Professor of Hebrew and Hebrew Literature at Tulane University in 1912, opening his courses with three lectures, to faculty and students, on: The Strength and Charm of the Hebrew Language, The Extent and Variety of Hebrew Literature, The Essayist-Philosopher of the Hebrew Renaissance.

**Rabbis'
Anniversaries** Congregation Temple Sinai has been lavish in its recognition of the anniversaries, in the ministry and home life, of its rabbis, as well as sympathetic at their times of sorrow. The silver wedding of Rabbi Gutheim²³ furnished occasion for many valuable gifts, floral remembrances and cordial messages; the twenty-fifth anniversary of Rabbi Heller's service²⁴ and that of his wedding²⁵ were improved upon to gladden him and his family with innumer-

able tokens of cordial feeling. A unique feature of the silver wedding was the gift of a silver basket filled with white roses from Beth Israel Congregation,²⁶ probably the first time, at least in this country, that an orthodox congregation gave official recognition to the family festival of a Reform rabbi.

The thirtieth anniversary of the rabbi's ministry²⁷ was observed by a reception at the Harmony Club, addresses being delivered by the President, Mr. Max Schwabacher, by Messrs. Monte M. Lemann and Abr. Goldberg, to which the rabbi feelingly replied; a skit, entitled "A Story of the Past," in which Mr. Irving Fuerst impersonated Rabbi Heller; Mr. Alfred Danziger, the President; Mrs. Ike Meyer, a mother; Miss Cecile M. Heller, the bride, enlivened the proceedings.

The thirty-fifth anniversary of the rabbi's ministry²⁷ at Temple Sinai was observed, on Friday, March 3, 1922, by a large assemblage of the congregation whom the rabbi addressed on "A Story of Thirty-Five Years." At the end of the service there was a gathering in the vestry at which cordial words were addressed to the rabbi by Mr. Edgar B. Stern and Mrs. A. Frank Wolf. The former handed the rabbi a large purse, the gift of friends, while the latter, in a brief address, presented him, on behalf of the Sisterhood, with a basket of flowers. In his reply Rabbi Heller, professing his strong desire and the great need for a new temple, asked the permission of the donors to dedicate the amount, in due time, to that purpose.

At the time of the passing away of Rabbi Heller's mother²⁸ the Board of Trustees donated \$25 to our Trust Fund in her memory; upon the demise of Rabbi Heller's daughter, Mrs. Cecile Heller Lasker, the Sisterhood established, in her memory, at the H. Sophie Newcomb Memorial College

One Hundred and Sixteen

In Times
of Sorrow

where she had graduated from the Art Normal School, the Cecile Heller Lasker Scholarship with \$2,250.48, the annual value of which, \$123.50, is awarded each year, upon the recommendation of the faculty of the School of Arts, to a meritorious student who has been in attendance at the School of Art for at least one year.

A memorable period in the Temple's half-century was that of America's World-War year, 1918. It aroused, temporarily at least, a wave of religious feeling, as the spirits were stirred, both with the loyalties of patriotism and the democratic, humane ideals of that uplifted mood. Under the leadership of Mrs. Max. Heller our women helped organize Branch 7 of the local Red Cross which turned the Harmony Club into a busy hive of war-work. The list of men and women connected with the families that pay allegiance to the Temple who gave their entire time to their country's service, is as follows:

Abraham, Raoul	Danziger, George
Alcus, Irving R.	Danziger, Harold
Aschaffenburg, E. Lysle	Dennery, Georges
Bach, Isidore M.	Dreyfous, F. Julius
Barnett, Herman Lion	Dreyfous, George A.
Benjamin, Edward B.	Dreyfus, Marcel J.
Bloch, Dr. Emile	Eiseman, Cassius M.
Bloch, Julian L.	Feibleman, Sidney L.
Block, Edgar	Feibleman, Thomas Jeff.
Blum, Ashton F.	Fishel, Albert
Blum, Edwin H.	Fishel, Edward
Blum, Harold M.	Friend, Julius W.
Blum, Milton	Gainsburgh, Isidore B.
Braunfeld, Charles	Godchaux, Leon G.
Crager, Robert L.	Goldstein, Albert L.
Danziger, Edna	Goldstein, Emile B.

One Hundred and Seventeen

Goldstein, Louis S.
 Goldstein, Moise H.
 Haas, Lloris D.
 Henriques, Vivien N.
 Hiller, Melvin
 Hiller, Roy
 Hirsch, Herbert
 Hirsch, Dr. Julian G.
 Isaac, Henry J.
 Israel, Achille F.
 Israel, Mayer, Jr.
 Kaufman, Charles A.
 Kaufman, Harold
 Keiffer, Edwin L.
 Kiam, Victor K.
 Kottwitz, Ansel S.
 Lazard, Benjamin S.
 Lazarus, Arthur W.
 Lazarus, E. Farrar
 Lemann, Dr. Isaac Ivan
 Lemann, Jack
 Lemann, James M.
 Lemle, Selim B.
 Levi, Henry
 Levy, Harold Marcel
 Levy, Stanford J.
 Levy, William S.

Lopez, Ernest D.
 Marks, Monarch
 Metz, Dr. Waldemar R.
 Moore, Courtland
 Moses, Irving G.
 Newman, Francis
 Newman, Hart D.
 Newman, Louis T.
 Pfeiffer, Frank M.
 Rosenthal, Dr. Jonas W.
 Rosenthal, Solomon J.
 Saal, Raymond
 Samuels, Frank L.
 Schwabacher, Lawrence
 Schwartz, Simon J., Jr.
 Simon, Clifford
 Simon, Maurice E.
 Simon, Melville J.
 Stern, Edgar B.
 Stern, Henry
 Titcher, Bernard, Jr.
 Weil, Dr. Arthur I.
 Weinberger, Leopold S.
 Weiss, Dr. Joseph D.
 Weiss, Leon
 Worms, Samuel E.
 Zemurray, Jac.

Among them, it is found, six of our families had furnished two brothers each; there were nineteen university graduates, two engineers, three physicians, four lawyers. Two of the men passed away while in service, Frank M. Pfeiffer and Emile B. Goldstein. The Roll of Honor, do-

**The Roll
 of Honor**

One Hundred and Eighteen

nated by the children of Mrs. Josephine Mayer, was provided with the various army and navy records by Mrs. Eugene H. Gutmann and Mrs. Silas Hyman. In compliance with an order to conserve fuel, our Temple, as well as that of Touro Synagogue, closed its doors for January 17th and 18th. During the "Flu", for sanitary reasons, the Temple closed down for several weeks.

Special services were held to consecrate the Service Flag and Roll of Honor, on March 15th; to observe, in obedience to the President's proclamation, a Day of Humiliation, Fasting and Prayer, on May 30th; to celebrate the Armistice, on November 15th; a Demobilization Service for the Service Flag was held on November 7th, 1919.

It may be of interest to learn that the Chief Rabbi of England, Rev. Dr. J. H. Hertz, accorded our rabbi the courtesy of embodying in his "Book of Jewish Thoughts" (Sailors' and Soldiers' Edition, 1919) a selection from a Thanksgiving sermon delivered by Rabbi Heller in 1905.

The question which has assumed for Congregation Temple Sinai a paramount importance is that of building a modern Temple in an uptown location.

A New Temple It is becoming more and more manifest that our remoteness from the residences, the trouble of stair-climbing, our unmodern heating, lighting and seating, our unattractive and uncomfortable school rooms, the lack of modern conveniences generally, that these are obstructing the congregation, both in its work and in the expansion of its membership.

At different times steps have been taken to ascertain whether it would be advisable to repair and renovate the Temple so as to modernize it as far as practicable, or whether it would be best to dispose of it and build a modern edifice.

**To Build,
Not Renovate**

The congregation has consistently declared itself in favor of the latter expedient, several times. An offer of \$65,-000 for the Temple, including organ and furnishings, except religious articles, was received from the Shrine Lodge Jerusalem on April 7, 1911; in October of the same year Messrs. Danziger and Tessier, in the name of the Shriners, made an offer of \$75,000. Both times an extension was asked until the probability of financing a new temple could be looked into and the matter, finally, postponed indefinitely.

When²⁹ Mr. Joseph Rittenberg, on behalf of Congregation Beth Israel, transmitted an offer of \$50,000 for the building, Messrs. Weil and Goldstein were asked to prepare an estimate of the probable cost of a new temple. Their estimate³⁰ was a minimum of \$300,000. At the annual meeting, upon request, Mr. Emile Weil gave out the official estimate that thorough-going repairs would mount to \$50,000.

At that meeting much enthusiasm was aroused by an eloquent appeal of Mr. Sylvan Newburger who promised to head the subscriptions with a large amount if he could find twenty other members to follow his example. At the ensuing congregational supper the enthusiasm was sustained by enthusiastic words from Mr. Newburger and others; unfortunately it has, so far, proved difficult to enlist a Chairman of sufficient vigor and large enough following to assure success.

One Hundred and Twenty

The one forward step to advance its work to higher levels of which the congregation stands most sorely in need is the erection in the near future of
The Next Step a modern temple in a residential location.

XVII

RETROSPECT AND PROSPECT.

Congregation Temple Sinai was born at an interesting period in the history of Western civilization, in the forward march of our country, in the adjustment of Jew and Judaism to a comparatively new environment. In 1872 the recent political changes of Germany, Italy and France had given new impetus to nationalism; in our country the wounds from the Civil War were beginning to heal, a vast stream of immigration was pouring in, the population was spreading, with railroad development, at a rapid rate. In American Judaism Reform had won its battles and had enlisted the most vigorous elements under its banner; its philosophy had been proclaimed by David Einhorn, Samuel Hirsch and Samuel Adler, but its forces had not yet been organized by the man who reached the masses, Isaac M. Wise. The Sunday Service had not yet been tried, even the Friday lecture had barely started; sensational topics, remote from religion, had not, as yet, been acclimated in the Jewish pulpit.

These fifty years have seen the unfolding of a vast system of organization, in the train of Dr. Wise's creation of the Congregational Union, the Hebrew Union College and the Central Conference; our Jewish organizations of national scope now include orders, secret and otherwise,

**National
Organization**

congregations, seminaries and rabbis, philanthropy for peace and war, social work, civic and religious defense, college fraternities, women's auxiliaries, war veterans, trade unions, historical research, publication, educational work, Zionism, even Landsmannschaften, that is, groups of former co-patriots. The last Yearbook of the Jewish Publication Society reports 89 Jewish National Societies with 5,590 branches and a total of 1,126,977, which, of course, takes no account of duplications.

In this mighty effort for organization charity has, with the Jew, gone ahead of religion, especially since the tragic upheavals of the world-war and the appalling holocaust of ruin and wretchedness it has brought to the congested masses of the Eastern Jews. It is difficult to tell just at what phase of religious development the American Jew might have arrived by this time, had he not had to cope with the huge waves of East-Jewish immigration of 1881 and 1891 and with those pressing obligations towards his brothers which came with the World-War.

The progress of Reform during these fifty years has been towards a bolder radicalism, towards more effective organization and towards a revival of vital religious observances or the creation of ceremonies that have the promise of becoming a part of modern religious life.

On the whole, as deeper study, fuller co-operation and the conservatism that comes with settled conditions brought with them a more mature reverence for the authority of history and tradition, there has been noticeable a slowing up of radicalism and a tendency to lay stress on the spiritual, rather than the intellectual aspects of worship

One Hundred and Twenty-Two

and faith. The Sunday Service is confessedly a failure,¹ so far as the nursing-up of a Sunday-Sabbath sentiment is concerned; the lecture is far, as yet, from having yielded in popularity to the sermon; yet there is a growing realization, at least within the rabbinate, that the genuine sermon is both a greater achievement and a deeper-going factor than can be the most entertaining, learned or eloquent lecture.

It is also being gradually realized, at least by the chosen few, that a clear-marked Jewish consciousness is the indispensable substratum for a healthy, Jewishly individual, religious life. The period is gradually passing out when "Temples" were built so as to disguise their religious and their Jewish identity, when "Orientalism", that is, Jewish associations, was being eschewed as uncongenial to the spirit of Reform Judaism, when, in prayer and observance, an esthetic non-descriptness was the conscious or unconscious ideal, in view of that millennium of universal language, universal religion and universal nationality which was felt to be close by.

The recrudescence of anti-Jewish prejudice, clad in pseudo-scientific shapes of philosophy, history and economy, a prejudice which, reawakening around 1878,² has disappointed its disdainers by its steady growth and spread during the lifetime of a generation and a half,—this discouraging phenomenon has reacted on our religious development, at least to the extent of retarding all movements in the direction of discarding inheritances and wiping out what is Jewishly characteristic.

The enthusiasm for Reform Judaism as a Reform

movement has lessened greatly, even though the movement is far, indeed, from having spent its force. Readjusting forms, methods and expedients to an atmosphere changed from dungeon mustiness with its legal outlawries and religious discipline to the strenuous rivalries of an open, sunlit, drawn-together world, such a readjustment of forms and tenets is fraught with no appeal to intense religious feeling, except for the bursts of gratitude at its inception.

**Enthusiasm
Paling**

It is because the world's consciousness has undergone a radical change since the days of 1848 and their rosy-hued, but somewhat too sweeping, liberalism, that Jewish zeal and idealism have concentrated themselves upon a movement of the last quarter of a century: political Zionism. Leaving aside the amazing recent triumphs of that most romantic of all movements, it is important to consider what effect it is likely, sooner or later, to exercise upon Judaism, especially American Judaism.

**Effects of
Zionism**

It is admitted that Zionism has kindled and braced Jewish consciousness, that, culturally, it has breathed life into Hebrew language and literature, that it has created the first world-bond for the Jews, ever since the spiritual diaspora set in with the disintegrating processes of emancipation and assimilation. Zionism lends new color and glow to Jewish past, present and future; Zionism aspires to making real the social visions of the prophets in a commonwealth that shall create a model of social righteousness. If Zionism succeeds, not only, as it has, in obtaining the charter for a Jewish national home, but in making that home national in the most comprehensive and intrinsic sense, then Palestine will become that reservoir of Jewish

**The Visions of
the Prophets**

spirituality the need of which Mr. Jacob H. Schiff realized after the dismantling of the Jewish East; it will revivify Jewish learning and Jewish religious zeal in Western lands, as the martyred Dr. Israel Friedlander was fond of predicting.

The future of our congregation is bound up with all these developments, yet it has problems of its own. One of these bids fair to approach solution in **The Future of** our engagement of an Assistant Rabbi; **Temple Sinai** another, more difficult, awaits our efforts and sacrifices in the building of a new temple. May the happy enthusiasms and rejuvenated loyalties of our Jubilee culminate spontaneously, after these years of hesitation, in a flash of determination through which the longed-for dream may at last be realized!

ת' ר' ש' ל' ב' ע'

NOTES AND REFERENCES

FOREWORD .

¹Herman Eliassof: *German-American Jews*, Chicago, 1914, p. 41: "The first German newspaper in New Orleans was established in 1841 by Joseph Cohn from Hamburg, "Der Deutsche Courier"; it changed, in 1846 to "Deutsche Zeitung." New Orleans Jews, M. and A. Cohen, also published eight of our earliest city directories: 1849-1856. ²Isaac Markens "The Hebrews in America," N. Y., 1888, p. 268: "Isaac Harby was editor and part-owner of the Bee."

Pioneer Times.

¹Charles Gayarré, *History of Louisiana*, Fourth Edition, 1903, vol. 1, p. 362. ²It was re-enacted by legislature in 1806, amended in minor details, especially in 1846: a more extensive "Black Code" adopted in 1855 (J. J. McLoughlin, "The Black Code" in *Publications of the La. Historical Society*, VIII, pp. 28 ff.). ³Gayarré vol. III, p. 347. ⁴B. & M. Gratz, *merchants in Philadelphia, 1754-1798*, Jefferson City, Mo., 1916.

In an article on "Louisiana" (*Jewish Comment* of 1903) Dr. Mark J. Lehmann speaks of a Jewish resident of New Orleans, Pallachio, (or Joseph Depalachios) who was involved, in 1776, in a smuggling charge against the Governor of Alabama; other Jewish residents of New Orleans, Samuel Israel and Alexander Solomon, are named in a foreclosure (1765) in the records of Mobile County, Alabama.

⁵Publications of the American Jewish Historical Society, II, p. 139. ⁶A. G. Moses: *Jews of Mobile*, in *Publications of American Jewish Historical Society* XII, p. 117. ⁷Henry Cohen, *Settlement of the Jews in Texas*, *ibidem*, II p. 142. ⁸P. Wiernik, *History of the Jews in America*, N. Y. 1912, p. 142. ⁹A stone at the entrance

of Jackson Avenue cemetery shows the numbers 1828-1866. ¹⁰Donated to the American Jewish Historical Society in 1897 (Publications, V, p. 210)¹¹ vol. II, p. 118.

¹²Abraham C. Labat moved to New Orleans in 1831 and was one of the founders of Shangarai Chassed (Publ. Amer. J. Hist. Soc. II, p. 140). ¹³July 3, 1825. ¹⁴1842, vol. VI, pp. 294 ff. ¹⁵Joseph Magner (History of the Jewish Orphans' Home, New Orleans, 1905) p. 5, claims for 1854 a Jewish population of 2,000; the same estimate is given for 1860 by I. J. Benjamin, *Drei Jahre in Amerika*, Hannover 1862, vol. I, p. 363. ¹⁶Mr. Ferd. Goldsmith recalls that up to 1843 Shangarai Chassed worshipped in a room on St. Louis St., between Royal and Bourbon. ¹⁷Occident, vol. I, p. 352. ¹⁸Asmonean, vol. I, p. 85. ¹⁹I. J. Benjamin, vol. I, p. 361. ²⁰Occident, IV, 215. ²¹Occident IV, 405. ²²Occident, V, 527. ²³Asmonean I, 85, I. J. Benjamin in 1860 still quotes the membership as being 200.

II—BUILDING SYNAGOGUES.

¹He resigned in 1852 (Asmonean IV, p. 55). ²The building is said to have cost \$20,000 (Asmonean III). ³Occident IX, pp. 57 ff. ⁴Asmonean II, p. 101. ⁵Occident V, p. 618. ⁶Ibid. X, p. 109. ⁷Ibid. V, p. 478. ⁸Ibid. VIII, p. 366. ⁹Ibid. XXV, p. 968. ¹⁰Ibid. XV, p. 202. ¹¹Ibid. XXII, p. 382. The cornerstone of their synagogue on Carondelet St., near Lafayette, since demolished, was laid in 1866, Mr. Gutheim delivering the oration. ¹²New Orleans Picayune, April 2, 1856. ¹³Occident XV, p. 79.

III—ORGANIZING FOR CHARITY AND EDUCATION.

¹Asmonean VIII, p. 149. ²Occident VI, p. 107. When David Sanger, Treasurer of the Society, died, the Board

resolved to wear badges of mourning for thirty days (ibid. VI, p. 372). ³ibid. V, p. 111. ⁴In 1874 the Hebrew Benevolent Association and the Touro Infirmary merged into one society. ⁵Occident VIII, p. 107. ⁶Asmonean II, Dec. 15. ⁷Ibid., Aug. 17. ⁸Occident XIV, p. 41, XV, p. 192. ⁹It was the only instance in which state support was ever received by the institution (Jos. Magner, *The Story of the Jewish Orphans' Home*, p. 15). ¹⁰The Board of Matrons was organized in 1858 (Israelite IV, p. 356). ¹¹Occident, X, p. 462. ¹²In M. and A. Cohen's *New Orleans Directory of 1854* the advertisement of Touro Infirmary, graced with an attractive picture, offers "terms \$1-5 a day, slaves \$1.00 a day." ¹³Vol. XI, p. 180. ¹⁴June 20, 1853. ¹⁵*Souvenir of Temple Emanuel, San Francisco*. ¹⁶Asmonean, VII, p. 149. ¹⁷This was the exact procedure recommended by Chief Rabbi Adler (*London Jewish Chronicle*, vol. IX, p. 370). ¹⁸James Finn: *The Orphan Colony in China* (London 1872) reports about the society. ¹⁹I. J. Benjamin, *Drei Jahre in Amerika*, vol. I, p. 362. ²⁰A bronze statue was to be placed in the vestibule of Touro Synagogue (ibid. p. 365). ²¹All of them advised against the monument (ibid. pp. 373-381, also Occident 1861 Nos. 2 and 6). ²²There was also a Touro Relief Society for Indigent Jews in Jerusalem, J. K. Gutheim, President, which, in 1873, unanimously voted its funds to Touro Infirmary (*Jewish Times*, V, p. 297). ²³Publications of Am. Jew. Hist. Society, XVII, p. 149.

IV—OUTSTANDING PERSONALITIES.

¹1783; his mother died in 1787 (*Jewish Times*, vol. I, Aug. 6, p. 6). ²128 Canal St. ³His voyage from Boston to New Orleans had been unusually stormy, consuming over four months, hence his dislike (*Jewish Times*, ibid.). ⁴He dealt, on arriving, in "Boston Notions"; his first store was on St. Louis St., near the levee (*Jewish Times*, ibid.).

⁵Occident XI, p. 589. ⁶Theodore Clapp, Autobiographical Sketches and Recollections during 35 years' residence in New Orleans, Boston 1859, p. 95. ⁷Two other Jews from New Orleans took part in the battle of New Orleans: S. Cohen is mentioned as "marechal des logis of the Compagnie des Dragons a Pied (Roster of Plauche's Division in City Hall archives, described in Times-Democrat, Dec. 30, 1914) and Maurice L. Barnett, Napoleonic soldier and early resident. ⁸While engaged in carrying shot and shell from the magazine to Humphrey's battery, regardless of the cloud of missiles around him (quoted from Alex Walker's "Jackson and New Orleans" in Jewish Times *ibid.*). ⁹In his own house (*ibid.*). ¹⁰Simon Wolf, The American Jew as Patriot, Soldier and Citizen, Philadelphia, 1895, p. 64. ¹¹p. 251. ¹²p. 97. ¹³*Ibid.* ¹⁴On one occasion his friend, Dr. Clapp, became involved in a very warm discussion of a theological question with a clergyman of the city. Mr. Touro was greatly annoyed at the warfare of words and begged Mr. Clapp to desist from a controversy which was so unpleasant to him (Jewish Times, vol. I, Aug. 13, p. 4). ¹⁵Correspondence of Mr. Gutheim (Occident XI). ¹⁶*Ibid.* XII, p. 209. ¹⁷Dated January 6, 1854. ¹⁸The Touro Almshouse had been completed at the outbreak of the war; during the occupation the government used it as barracks for colored troops; then it was burned down and not rebuilt (Jewish Times, V, p. 297). ¹⁹Occident XII, p. 209. ²⁰Asmonean, X, p. 64. ²¹Occident XII, p. 515. ²²Dr. Pierce Butler, Judah P. Benjamin, Philadelphia, 1906, p. 46. ²³*Ibid.* p. 34. ²⁴*Ibid.* p. 38. ²⁵*Ibid.* p. 48. ²⁶Max J. Kohler in Publications of American Jewish Historical Society, XII, p. 72. ²⁷Pierce Butler, pp. 364-373. ²⁸*Ibid.* p. 392. ²⁹*Ibid.* p. 439. ³⁰*Ibid.* p. 418. ³¹*Ibid.* p. 432. ³²*Ibid.* p. 431. ³³*Ibid.* p. 27. ³⁴*Ibid.* p. 231. ³⁵*Ibid.* p. 381. ³⁶"Jews in the Making of

America," IV, New Orleans Times-Democrat, Jan. 11, 1912. ³⁷Pierce Butler, p. 238. ³⁸Ibid. p. 350. ³⁹Ibid. p. 251. ⁴⁰J. B. Jones (A Rebel War Clerk's Diary) calls him "the descendant of those who crucified our Saviour," ibid. p. 274. ⁴¹Ibid. p. 435. ⁴²Her versatility reminds of Sarah Bernhardt. ⁴³Infelicia by Adah Isaacs Menken, Philadelphia, 1888. ⁴⁴H. P. Phelps, *Players of a Century*, pp. 310 ff. ⁴⁵John C. Heenan. ⁴⁶"Orpheus C. Kerr" (Robert Henry Newell). ⁴⁷The American Israelite, Oct. 12, 1922, p. 7, claims, on what seems good authority, that Adah, despite her ardent desire, was never actually converted. ⁴⁸Vol. IV (1859) has seven poems from her pen and three articles of which only one is on a non-Jewish subject (Midnight in New Orleans); vol. V (1858) has seventeen poems of hers, one essay, one prayer, and three tributes to her from other poets. ⁴⁹Infelicia, pp. 20 and 80. ⁵⁰Biographical Introduction to Infelicia. ⁵¹Notes of a Pianist, edited by Clara Gottschalk, Philadelphia, 1881, p. 25. ⁵²The Nation, January 5, 1882. ⁵³Octavia Hensel, *Life and Letters of Louis Moreau Gottschalk*, Boston 1870. ⁵⁴George Upton In Memoriam (The Musician, 1908, pp. 263 ff.). ⁵⁵Ibid. ⁵⁶Louis Ricardo Foss, *Gottschalk*, Havana, 1880, p. 43. ⁵⁷Music, a monthly magazine, Chicago, 1892, vol. II, p. 117. ⁵⁸Memorial Sketch by Marguerite F. Aymar, p. 197. ⁵⁹Notes of a Pianist, pp. 169, 196. ⁶⁰Ibid. p. 381. ⁶¹Ibid. p. 222. ⁶²Prince Albert's ancestors, the Grimaldis, had held it since 968 (New York Times, June 27, 1922). ⁶³Semi-Gotha, *Weimarer Historisch-generaloges Taschenbuch des gesammten Adels jehudaeischen Ursprungs*, 1913, p. 126.

V—THE YELLOW FEVER.

¹Stephen Girard, of Girard College fame, was one of the heroes. ²Report of State Board of Health, New Orleans *One Hundred and Thirty*

leans Picayune, Sept. 15, 1897. ³The U. S. Census of 1880 in its Social Statistics of Cities, Part II, p. 266, gives total interments of 1878 in New Orleans as 11,000. ⁴Charles Sealsfield (Karl Postl) Lebensbilder aus der westlichen Hemisphaere, Part I, p. 192. ⁵p. VI. 'Story of the Jewish Orphans' Home, p. 5. It was not, however, the first Jewish Orphans' Home in the United States (Magner, p. 13), having been preceded in 1847 by the one in New York City. ⁷Occident, V. p. 467. ⁸Asmonean, Dec. 23, 1853. ⁹Ibid. Jan. 13, 1854. ¹⁰Dr. Julius Eckmann. ¹¹Occident, XI, p. 329. ¹²Report of the Howard Association of New Orleans, 1878. ¹³Occident XI, p. 476. ¹⁴Ibid. XXII, p. 381. ¹⁵Ibid. XVII, p. 8. ¹⁶From the officers of the 1878 epidemic the only survivors are Mr. Ferd. Goldsmith, one of the managers, and Messrs. N. I. Shwartz and Chas. Stich, who represented the Bnai Brith order. ¹⁷John Marks, Chairman, assisted by Abraham Haber, sent \$1,266; Dr. Max Lilienthal and Rev. H. A. Henry delivered sermons in aid of the sufferers (Asmonean V, p. 160). ¹⁸Ibid. ¹⁹Occident, XXVI, p. 94. ²⁰There are 21 graves of children in the enclosure, all of whom died in 1878; in 1897 three orphans died out of 68 attacked by the disease (Jos. Magner, The Story of the Jewish Orphans' Home, p. 75). ²¹Twenty-five new orphans were admitted to the Home as a result of the epidemic. Contributions received amounted to \$49,-771.62; over 1,168 people were relieved: (Yellow Fever Relief Report of Touro Infirmary, appended to Fifth Annual Report, p. 17). ²²In 1897 our holiday services were held without Cantor; for Yom Kippur a special program of abbreviated readings was issued; a recess (12-3) was ordered for the ventilation of the building, many of the worshippers remaining in the vestry rooms.

VI—TRUTH AND PEACE LOVE YE!

¹J. J. O'Brien, *The Society of Jesus in Louisiana Historical Society*, IX, p. 9. ²Gayarré, III, pp. 269 ff.:

"The reverend Capuchin, Antonio de Sedella, who had lately arrived in the province, wrote to the Governor to inform him that he, the holy father, had been appointed Commissary of the Inquisition... Wherefore, after having made his investigations with the utmost secrecy and precaution, he notified Miro that, in order to carry, as he was commanded, his instructions into perfect execution in all their parts, he might soon, at some late hour of the night, deem it necessary to require some guards to assist him in his operations.

Not many hours had elapsed since the reception of this communication by the Governor, when night came, and the representative of the Holy Inquisition was quietly reposing in bed, when he was roused from his sleep by a heavy knocking. He started up, and opening his door, saw standing before him an officer and a file of grenadiers. Thinking that they had come to obey his commands, in consequence of his letter to the Governor, he said: 'My friends, I thank you and his Excellency for the readiness of this compliance with my request. But I have now no use for your services, and you shall be warned in time when you are wanted. Retire, then, with the blessing of God.' Great was the stupefaction of the Friar when he was told that he was under arrest. 'What!' exclaimed he, 'will you dare lay your hands on a Commissary of the Holy Inquisition?' 'I dare obey orders,' replied the undaunted officer, and the Reverend Father Antonio de Sedella was instantly carried on board a vessel, which sailed the next day for Cadiz.

Rendering an account of this incident to one of the members of the Cabinet of Madrid, Governor Miro said in a despatch of the 3rd of June: 'When I read the communication of that Capuchin, I shuddered. His Majesty has ordered me to foster the increase of population in this province, and to admit in it all those that would emigrate from the banks of those rivers which empty themselves into the Ohio. This emigration was to be encouraged under the pledge that the new colonists should not be molested in matters of religion, provided there should be no other public mode of worship than the Catholic...'

³Allgemeine Zeitung des Judentums 1842, vol. VI, p. 249. ⁴Autobiography, p. 54. ⁵Ibid. p. 234. ⁶Ibid. p. 416. ⁷New Orleans Daily Delta, January 21, 1851. ⁸By President Pierce (Butler), Judah P. Benjamin, p. 118). ⁹Occident XXV, p. 128. ¹⁰"The archives have records of over 3,500 marriages performed by him" (Fray Antonio de Sedella, Louisiana Historical Quarterly, vol. II, No. 1, p. 32). ¹¹A passage characteristic of his strong feeling on the subject is the following (The Ancient Hebrew Polity, p. 15)... "We do not wonder that the typical Hebrew is proud of his lineage and of its history. To no other race was such a destiny ever committed by immediate revelation from Heaven, to be through fifteen centuries the exponent and champion of both human and divine rights. If splendid traditions and glorious memories can oblige to virtue and excellence, the Hebrew people ought to move upon the highest plane to which the ambition of man can aspire." ¹²Life and Letters of Benj. M. Palmer, by Thos. Cary Johnson, Richmond, 1906, p. 490: "Whenever persecution bursts upon the Jew there would I be at his side, an Hebrew of the Hebrews, to suffer and to do." ¹³January 25, 1898. ¹⁴Life of Dr. Palmer, p. 609. ¹⁵Year-Book of Central Conference

of American Rabbis, XII, p. 43. ¹⁶Times-Democrat, Nov. 7, 1902. ¹⁷Nov. 8, 9102. ¹⁸Life of Dr. Palmer, p. 645. ¹⁹Jan. 25, 1918.

VII—CIVIL WAR AND RECONSTRUCTION.

¹pp. 9 and 10. ²In Strange True Stories of Louisiana, New York 1889. ³Pierce Butler, Judah P. Benjamin, p. 86. ⁴Ibid. p. 42. ⁵Ibid. p. 62. ⁶Nov. 29, 1860. ⁷p. 6. ⁸Letter to Dr. Palmer, Nov. 29, 1860. ⁹How high these feelings ran may be measured, at a distance, from such vivid presentations as that of Berthold Auerbach in the second volume of his "Villa on the Rhine". ¹⁰It is interesting to note that the famous incident of the confiscation of Gen. Twiggs' swords and box of silver, often connected with the "silver spoon" charge, concerned a Jewess, Miss Rowena Florance (daughter of Benjamin Florance) to whose keeping Gen. Twiggs had entrusted these valuables. (E. Parton, Butler in New Orleans, Boston 1871, p. 468.) ¹¹Simon Wolf, The Jew as Patriot, etc., p. 103. ¹²p. 109. ¹³The politicians of the reconstruction era sought to mix the races in the public schools. "In 1870, during the State Superintendency of Thomas W. Conway... an act was passed through the legislature imposing severe penalties upon any person refusing admission to any public school of the state to a pupil on account of race, color or previous condition of penal servitude (Alcée Fortier, Louisiana Studies, New Orleans, 1894, p. 267). ¹⁴Jewish Times, V, p. 22. ¹⁵Occident, XXV, p. 628. ¹⁶Julius Weis, Autobiography, pp. 24, 25.

VIII—ORTHODOXY AND REFORM.

¹Complaints about attendance on Sabbath service were especially rife in Portuguese congregations (Sefer Milchamoth Elohim, p. 133, Ezekiel, Jews of Richmond, p. 252). ²He was a graduate of the University of Munich

One Hundred and Thirty-Four

and had come to New Orleans in 1848 (New Orleans Item, Sept. 12, 1883). ³April 18. 'Reminiscences by Isaac M. Wise, Cincinnati, 1901, pp. 20 and 50. 'Occident IX, p. 272. 'Sefer Milchamoth Elohim, being the Controversial Letters and Casuistic Decisions of the late Bernard Illowy, Ph.D., by his son, Henry Illoway, M. D., Berlin, 1914. ⁸Milchamoth, p. 162. ⁹Ibid. p. 165. ¹⁰Ibid. p. 137. ¹¹Ibid. p. 202. ¹²Ibid. p. 192. ¹³Ibid. p. 32. ¹⁴Ibid. p. 17. ¹⁵Ibid. p. 32. ¹⁶Ibid. p. 132. ¹⁷Ibid. p. 133. ¹⁸Ibid. p. 134. ¹⁹Ibid. p. 135. ²⁰Occident XV, p. 431. ²¹Milchamoth, p. 192. ²²Through the courtesy of Mr. A. A. Marx I am enabled to quote, from the papers of the late Salomon Marx, the language of the circular:

TO THE FRIENDS OF RELIGIOUS REFORM.

The undersigned, a committee appointed by a number of Israelites of the City of New Orleans, to draft a memorial for the purpose of setting forth their desire for a reformation in the rites and ceremonies of Jewish worship, such as has already taken place in most of the principal cities of the world, respectfully submit the following:

It is not our purpose to entirely subvert the time-honored customs of our ancestors, for, hallowed as they are by the solemn shades of antiquity, they must ever retain our veneration and respect, but as much as we revere those sacred rituals, we yet deem them far too orthodox for the present day, and consequently inconsistent with that spirit of progress and enlightenment which is fast superseding those obsolete ideas engrafted into our religion by the teachings of our ancient sages.

We anticipate a perfect compliance with those forms of worship enunciated by the most learned reform Rabbis of this country and of Europe, actual test having

proven that those forms induce a solemnity of worship and an awe-inspiring reverence for the Most High.

With these remarks we appeal to the Jewish population at large, for their earnest co-operation, for support and assistance in our inceptive endeavors in this great work of reformation, and sincerely crave their serious consideration for this subject. What we design is not the creature of a day, or a year, but a holy and enduring structure of religion, one which will become firmer with each succeeding year, and will give to the coming generation a form of worship pure and sacred, one bereft of all superfluities and untrammelled by many ceremonies with which it is at present burthened, and one which far from deteriorating will increase and elevate our love and veneration for the God of Israel.

New Orleans, October 5, 1864.

S. L. NASITS,
L. A. LEVY, JR.
N. BARNETT,

Committee.

New Orleans, October 11, 1864.

At a meeting of a number of Israelites, held this day, the above memorial was unanimously adopted.

B. LICHTENSTEIN, *Secretary.*
ALEX. MARKS, *Chairman.*

Subscriptions may be registered and applications for membership may be left with any of the following gentlemen:

Alexander Marks, 38 Chartres St.
S. Marx, 12 Chartres St.
Julius Weis, 85 Canal St.
B. Lichtenstein, 36 Gravier St.
N. Barnett, 48 Chartres St.

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S. L. Nasits, 37 Gravier St.
Mayer Stern, 33 Magazine St.
Edward Newman, 85 Canal St.
G. M. Cohen, 58 Camp St.
L. A. Levy, Jr., 85 Canal St.
Henry Abraham, 36 Camp St.
B. Sternklar, 112 Baronne St.
Leon Blum, 51 Chartres St.

²³Occident, XXV, p. 462. ²⁴Milchamoth, p. 138. ²⁵Ibid. p. 29. ²⁶Ibid. p. 121. ²⁷New Orleans has three flourishing orthodox congregations whose synagogues were dedicated: Beth Israel (Carondelet St. near Euterpe) April 1, 1906; Agudath Achim Anshe Sfard (Rampart St. near Erato) Jan. 10, 1915; Chevra Thilim (Lafayette near Carondelet) July 25, 1915.

IX—JAMES KOPPEL GUTHEIM.

¹Asmonean I, p. 77. ²Occident V, p. 576. ³Occident X, p. 427. ⁴Ibid. p. 533. ⁵Souvenir of the Fiftieth Anniversary of Congregation Emanuel, p. 40. ⁶Milchamoth, p. 6. ⁷Jewish Times, vol. IV, p. 709. ⁸pp. 709, 710.

X—ORGANIZATION, CORNERSTONE AND CONSECRATION.

¹The following were the original signers who constituted the membership of the congregation as it began its work:

Michael Frank
Julius Weis
L. Beer
Max Dinkelspiel
E. Forcheimer
S. Forcheimer
I. Forcheimer

Jacob Katz
M. L. Block
S. L. Nasits
Theodore Berkson
M. Scooler
Sigmund Katz
Joseph Magner

One Hundred and Thirty-Seven

A. Forcheimer
E. Frank
F. Goldsmith
L. Goldsmith
Jos. Dreyfus
J. Gundersheimer
Morris Gutmann
S. Gumbel
M. Goldsmith
Leon Haas, Jr.
I. S. Haas
Ferd. A. Haber
Simon Haber
Sam Jacoby
M. Keiffer
Jul. Keiffer
Sig. Keiffer
Simon Kaufman
S. Kahn
Henry Gutmann
I. K. Levy
Leopold Loeb
S. Marx
G. King
J. Levy
A. Cahn
Sigmund Loeb
A. Mayer
Wash Marks
A. Klopman
S. Levy
E. Offner
J. Oplatek
Moses Pfeifer

M. M. Simpson
Simon Baum
F. U. Levy
Louis Hilborn
Isidore Levy
C. A. Kaufman
M. Mann
Jacob Kohlman
B. Oppenheim
Gab. Schwartz
Al. Friedlander
Lewis Alcus
Isidore Newman
Louis Kaufman
Mayer Levy
A. Beer
S. Simon
I. Levi
Louis Scherck
M. L. Navra
M. Stern
Henry Stern
Selim Barnett
C. B. Block
L. Dreyfus
E. Brunner
G. Kahn
P. Klopman
S. Levy
Isaac Scherck
L. Newburger
J. H. Lengsfeld
Lewis Hart
Jacob Blum

One Hundred and Thirty-Eight

A. Roos
Henry Roos
Jos. Simon
C. Simon
Alex. Shlenker
Joseph Simon, Jr.
S. A. Seeskind
M. Shwartz
Mrs. C. Hoffman
S. S. Zelnicker
Henry Abraham

Simon Levy
Joseph Cohn
Ephraim Offner
Jos. Kohn
Jules Rose
Emile Kern
S. Miller
G. Moses
Jacob Myers
Charles Lob, Jr.
E. Newman

²Jewish Times, III, p. 639. ³Published *ibid.* pp. 626 and 646. ⁴Nov. 20, 1871. ⁵A vote of thanks was passed to Mr. Julius Freiberg of Cincinnati for aid in securing it. ⁶The "Merzbacher Prayerbook." ⁷New Orleans Times, Nov. 14, 1872. ⁸*Ibid.* ⁹Published in Jewish Times IV, p. 770.

XI—AN AUSPICIOUS START, THEN FINANCIAL PANIC AND YELLOW FEVER.

¹In 1894 additional ground was bought in the rear. ²p. 80. ³After the epidemic it was even proposed (Dec. 3) to discontinue the choir altogether. ⁴It took effect July 1. ⁵Nov. 27. ⁶Annual meeting, Nov. 28, 1880. ⁷Annual meeting Nov. 24, 1878. ⁸Annual meeting Nov. 30, 1879. ⁹July 6, 1880.

XII—THE SICILY ISLAND COLONY.

¹The first Jewish agricultural colony in this country was a settlement at Wawarsing, N. Y. (1837); though combined with manufacture and trading, it had to be given up in 1842 (Jewish Encyclopedia II, p. 256). For the Sicily Island Colony see also J. D. Eisenstein's *Ozar Yissroel*, II, p. 242. The colony at Woodbine, N. J., was

One Hundred and Thirty-Nine

founded in September, 1882. ²Sept. 8, 1881. ³The sympathy of our community for the Russian Jews had been shown as early as 1869 (April 25) when \$1,000 was sent to Dr. Abraham Geiger (Jewish Times). ⁴American Hebrew, Sept. 23, 1881, p. 67. ⁵Subsequently editor of the history and literature of the Jews of Russia for the Jewish Encyclopedia and head of the Slavonic department in the Public Library of New York. ⁶Ner Hamaarabi, New York, 1897, vol. II. ⁷Der Zeitgeist, vol. III, p. 14. ⁸A constitution for the colony had been signed before their departure. ⁹Ibidem. ¹⁰Signed by Herman Rosenthal. ¹¹Hazefirah, 1882, p. 21, J. D. Eisenstein says: "The State of Louisiana may take pride in having been first among all the states of our blessed land to have put forward this movement which may be fraught with much benefit for our oppressed brothers." ¹²Hamelitz, Letters of Joseph Petrikowsky, vol. XIX, 1883, p. 1323. ¹³An investment of some \$20,000 was wiped out. (American Hebrew 1917, p. 417). ¹⁴Petrikowsky in Hamelitz, vol. XIX No. 34, p. 541, is particularly bitter. ¹⁵It was 25 miles from Natchez, reached through the Mississippi and Ouachita; it took 40 hours by boat from New Orleans. ¹⁶J. Stanwood Menken: Report on the Formation of the First Russian Jewish Colony in the United States at Catahoula Parish, La., N. Y. 1882. The society was styled the Montefiore Agricultural Aid Society and had been founded by Michael Heilprin.

XIII—LAST YEARS OF RABBI GUTHEIM, HIS DEATH AND FUNERAL; THE VACANT PULPIT; ELECTION OF RABBI HELLER.

¹Feb. 7, 1886. ²44 to 23. ³Julius Weis, Autobiography, p. 25. ⁴April 14 and Dec. 29.

XIV—1887-1922.

One Hundred and Forty

¹Oct. 28, 1914. ²June 1872. ³March 18, 1894. ⁴May, 1902.

XV—1887-1922 (Continued).

¹1891-1895. ²Dec. 19, 1916. ³March 15, 1919. ⁴May 15, 1900. ⁵In 1902. ⁶In 1917. ⁷March 12, 1922.

XVI—1887-1922 (Concluded).

¹Occident, vol. III, p. 627. ²The Two Hundred and Fiftieth Anniversary of the Settlement of the Jews in the United States, New York 1905, p. 164. ³Rabbi Heller preached on "Pocket Patriotism". ⁴At which Rabbi E. W. Leipziger spoke for the Jewish Community. ⁵1896. ⁶March 31, 1900. ⁷Sept. 18, 1901, when ex-Senator B. Max Hiler—30

W Nov 3
F. Jonas delivered one of the addresses. ⁸1912. ⁹Feb. 7, 1919. ¹⁰1919. ¹¹Nov. 20, 1919. ¹²Dec. 2, 1920. ¹³March 26, 1904. ¹⁴Nov. 3, 1905. ¹⁵March 24, 1911. ¹⁶Nov. 9, 1917. ¹⁷Nov. 16, 1917. ¹⁸1920. ¹⁹1920. ²⁰Their first appearances in the pulpit of Temple Sinai were: Moise Bergman, July 5, 1901; Sol L. Kory, Feb. 12, 1904; James G. Heller, Dec. 24, 1915. ²¹In February, 1902. ²²Nov. 20, 1921. ²³Dec. 25, 1883. ²⁴March, 1912. ²⁵March, 1914. ²⁶American Israelite, April 9, 1914. ²⁷March, 1917. ²⁸Dec. 15, 1916. ²⁹In November, 1921. ³⁰Nov. 23, 1921.

XVII—RETROSPECT AND PROSPECT.

¹Jewish Encyclopedia, vol. X, p. 605. ²In Germany with political Antisemitism, in America with summer hotel ostracism.

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